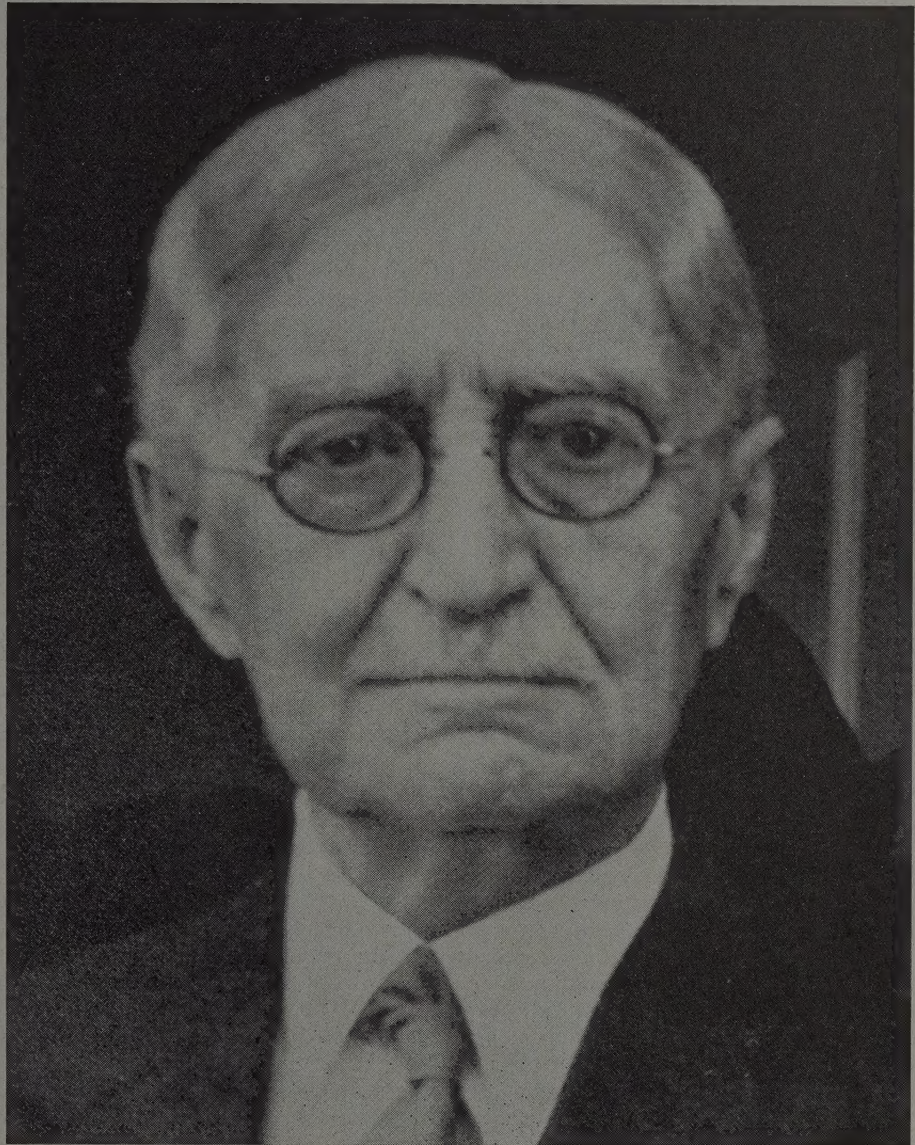


The LUTHERAN



HOLMES DYSINGER, D.D., LL.D. — Pioneer Lutheran Educator

VOL. XXV • NO. 27 • PHILADELPHIA, PA. • APRIL 7, 1943

Army Chaplain's Reports

DURING the month of December 1942 we held 83,841 services with a total attendance of 5,757,755. The sacraments were administered on 57,422 occasions with 942,846 participants; 55,997 visits were made to hospitals and guard houses. Chaplains reported 526,794 occasions of pastoral activity at their stations, including personal conferences, with a total of 4,552,233 military personnel contacted. To summarize: Of enough importance to be reduced to writing in an official document, 739,479 occasions of contact were reported touching 13,144,350 persons—an increase of 1,259,542 personal contacts over the previous month. Not included in the above figures were 3,983 marriages and 971 baptisms. Three thousand, one hundred thirty-seven professions of religion (including adult baptisms) were reported. The individual distribution of Testaments and Bibles registered 117,534 copies, while shipment of these items from the various Service Commands totaled several hundred thousand.

In order to maintain this program, as the Army expands, many chaplains in addition to those on duty must be furnished by the churches. In the earlier months of the war effort, the number of chaplain applications kept pace with the expansion of the Army. About last August requisitions from the field began to exceed the number of clergymen applying. We are just about two months behind our procurement needs. If the number were available we could today assign to duty six hundred or more chaplains. Approximately four thousand chaplains must be appointed before the end of this calendar year to meet current and anticipated needs. This number required to fill the gap between those now in the Army and those required breaks down roughly as follows: Protestant groups, 3,028; Roman Catholic, 959; Jewish, 69. Two hundred thirty-five of the above number should be Negro chaplains of whom two hundred could be assigned to duty today. All appointments must be made three months previous to the close of the year in order to allow time for processing and for attendance at the Chaplain School.—*Statement by Chief of Chaplains Wm. R. Arnold, U. S. A.*

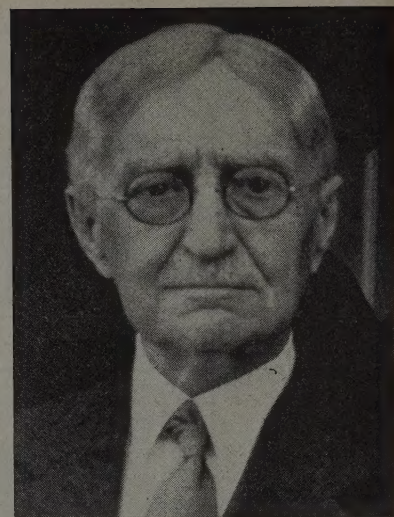
[199 December reports had not arrived for inclusion.]

To Maintain "War-affected" Christian Ministries

By the International Missionary Council

A STUDY of our *Financial Report for 1942* reveals some interesting facts: The total gifts reported have been \$2,264,473.39 of which \$1,980,223.76 has been raised in the United States. During 1942, a total of \$440,093.79 was received. Of this less than half was sent direct, the largest single amount being the Lutheran World Convention sum of \$138,888.86 and more than half through the New York office. In addition, help was received from Great Britain, Canada, and twenty other countries, amounting to \$88,729.45 and the records are far from complete. Meanwhile, the deGaulle Regime has given generously for the educational work of the French Missions, and the Royal Norwegian Government in Exile has given £30,000 for Lutheran missions. As a result, we have been able to meet all calls for assistance and such emergency appeals as arise from time to time. In order to indicate what each denomination has given, we have reprinted the *Income* page of our *Financial Report*, so that Board secretaries and missionary speakers may acknowledge what has been done and encourage the churches to continue their aid. Items from that accounting of interest to Lutherans in the United States and Canada are:

Lutheran World Convention American Section.....	\$138,888.86
Lutheran World Convention through New York Office.....	30,000.00
Norwegian Evangelical Lutheran Church.....	6,365.00



Holmes Dysinger, D.D., LL.D.

HAVING celebrated his ninetieth birthday March 26, Dr. Dysinger is presented to the readers of THE LUTHERAN as a pioneer Lutheran educator.

Born in Mifflin, Pa., he was graduated from Gettysburg College in 1878 and from the theological seminary at Gettysburg in 1881. After two years of graduate study at the University of Chicago and the University of Leipzig, Germany, he became professor of ancient languages at Newberry College in South Carolina in 1883 and continued until 1888. During 1884-1888 he was also professor of Hebrew and Old Testament Exegesis at the Southern Seminary which was then located in Newberry, S. C. During 1888-1895 he was president of Carthage College in Illinois. He was pastor of the Lutheran Church at Polo, Ill., 1895-1900, of the First Lutheran Church, Kansas City, Mo., 1900-1902, and of the First Lutheran Church, Vandergrift, Pa., 1902-1905.

He became professor in Western Theological Seminary, formerly of Atchison, Kan., now at Fremont, Nebr., in 1905. In 1910 he was appointed dean and continued until 1930. He was made professor emeritus of systematic theology in 1937.

Dr. Dysinger has been active in the affairs of the Church. Besides membership on synodical committees, he was secretary of the Commission on Adjudication of the United Lutheran Church in America, 1918-1926; and a commissioner

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Official Journal of the
Lutheran Church

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Rochester

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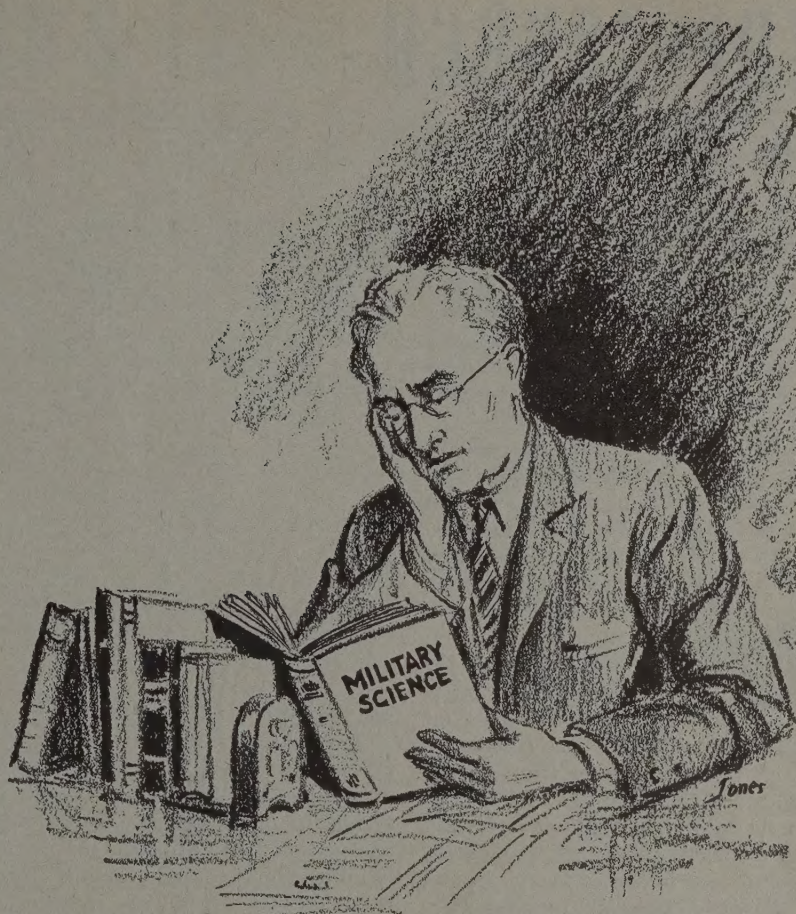
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In the Army Now

WE do not claim for this page in this issue a broad appraisal of the complicated arrangements to which our all-out war has brought the schools of the United States. Primarily and emphatically, we are convinced that the most commendable policy for the nation is one that renders available every resource of every sort that can in any way hasten the day when our all-out victory will bring the struggle to a close. It is most comforting to be assured by those who are in position to know, that we are no longer on the defensive: we are attacking with success.

But undeniably the all-out "drafting" of the nation's resources has been the source of confusion. Not the least baffling among changes required are the modifications which have been necessary in high schools and colleges. We cite one example, admittedly an extreme, but none the less characteristic. In one readjustment the art teacher was given for his assignment the science of navigation. There may be reasons, but the idea of converting a liberal arts curriculum into the substitute, or even the preparation, for Annapolis, West Point, or Kelly Field does not uphold the standards of the armed forces for thoroughness.

We are not grumbling, nor warning, but we do expect the Christian citizens of the United States, and the non-Christians also, to keep the civil authorities of the nation under careful scrutiny—the sort that keeps in the foreground the fact that a day of accounting for their stewardship will come. The people do not intend the militarization of our schools any more than we are willing to have military preparedness the chief item in the country's government.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

Reading Religious Books

NOT for a long time have people been reading so many books on religion as now. *Publishers' Weekly* reports from 29 to 110 per cent gain in sales by church book stores and by the religious departments of general book stores.

Number of new books on religion and theology in 1942 was one short of 1941; 610 in 1942, 611 in 1941. This is way below the 1,000-a-year records of a decade ago, and even the 781 figure for 1940. The gain is in number of copies sold of various new books.



George Buttrick's *Prayer* sold 25,000 copies within a year, and Stanley Jones' *Abundant Living* totaled 65,000 copies in three months. The initial printing of Harry Emerson Fosdick's *On Being a Real Person* was 50,000.

The sale of Bibles is way up. Harper and Brothers announce 25 per cent more sales of Bibles in 1942 than in 1941. Prayer books for soldiers have made spectacular sales records. The *Strength for Service* publication of Abingdon-Cokesbury sold 500,000 copies in nine months.

Books of fiction built on religious themes, such as *The Robe* and *The Song of Bernadette*, are best sellers.

"Books are being bought and read that tend to strengthen the religious life," says Frederic G. Melcher, editor of *Publishers' Weekly*. "Recent publishing experience indicates a new interest in church history, mysticism, and in religious psychology. There is a demand for books about Jesus."

Public libraries are having the same experience as book stores. Books on games and pastimes have fallen off greatly, and the demand for religious literature has increased.

A Hundred Years a Lutheran

MRS. ANNA GREGORY received communion a few weeks ago, on the eve

of her hundredth birthday. Her father was a soldier in the Revolutionary War. Mrs. Gregory is said to be the last actual daughter of the American Revolution still living.

She has been a life-long member of St. Mark's Church, Williamsport, Pa., reports her pastor, the Rev. J. Ray Houser. Her children, grandchildren and great-grandchildren are members of U. L. C. A. congregations.

Mrs. Gregory's father, Richard Knight, went along as a drummer boy, at the age of eleven, when his father became a soldier in the American army in 1777. He was initiated into army life at Valley Forge.

Slovaks Boycott Youth Groups

A MESSAGE from Lisbon to *Religious News Service* indicates that the Slovakian Lutheran Church is trying to prevent Protestant youth from joining the Hlinka Guard and Hlinka Youth organization. These Nazi-controlled groups have been established by the puppet government.

The church is substituting youth centers and organizations of its own. More than 450 youth centers, and a number of new Sunday schools, have been organized throughout Slovakia. Religious life is being generally intensified with demonstrations, congresses, and celebrations of all kinds held continually. Church membership has increased, and the church press is flourishing.

Norwegians Contribute for Pastors

THE clergy of the Norwegian church who are denied the customary state support are receiving adequate financial assistance from the people, according to *Religious News Service* from Stockholm.

Laymen systematically canvass homes on every street for funds to maintain the clergy. Large sums have been collected. In several instances, wealthy laymen have donated several hundred thousand crowns apiece.

Clergymen in opposition to the Quisling government also receive gifts of food and clothing, and some-

times actually receive more than is permitted by the rationing system, Quisling-clergymen charge.

One-man Church

ON a very cold winter Sunday a few months ago, F. Theodore Hopkins, organist of Christ Episcopal Church, North Brookfield, Mass., had a busy day.

It seems that Mr. Hopkins was the only man in the congregation who got to church that morning, according to *The Witness*. The minister called Mr. Hopkins to announce that he couldn't get his car started and would Mr. Hopkins please conduct the service?

After the organ prelude Mr. Hopkins led the congregation of fifteen in Morning Prayer, and made an address on church music. The men who usually collect the offering were absent, so Mr. Hopkins did that. The treasurer was not there, so Mr. Hopkins counted the money after the service. Last of all came a phone call from the sexton; he was having trouble with his car. "Would Mr. Hopkins please take care of the furnace and lock the doors?"

German Confessional Pastors Mobilized

ALMOST 90 per cent of the Confessional pastors in Germany have been mobilized for service in the armed forces, according to Dr. Arthur Frey of Zurich, writing in the Swiss journal *Semteur Vaudois*.

Dr. Frey says that the Confessional leaders have been putting up a solid front of resistance to Nazi ideas as they affect the church. He criticizes them for limiting their efforts to keeping Nazi doctrines out of the church.

He criticizes their "separation of the affairs of the church and of the state, as if Christ had not received all the power in heaven and on earth."

"Not conceding Jesus Christ as Lord of the world," the church was led to keep silence regarding persecution of the Jews and the aggressions against small peoples, he charges.

IN THE WORLD'S EYE

By Julius F. Seebach

Maps Made for airplane pilots are printed with fluorescent ink, and glow before the eyes of the pilots under a small beam of ultra-violet light. There is no place for ordinary light in a plane on the prowl. At present the maps are printed on heavy parchment paper, but the map makers are on the trail of material that will afford a waterproof map. These maps are different from the ordinary run of flat projection maps. For the information of fighter-flyers over a strange country every effort is made to provide a map that will show "mountains, railroads, telegraph lines, hills, lighthouses, cemeteries, pathways, churches, schools—even an occasional farmhouse." Contours of the area to be covered, depths of rivers and harbors, the presence of vegetation—even the location of water fit to drink is indicated whenever possible. The slightest information may be of extreme importance to these pioneers of the sky. Our Army alone has 1,500 men and women at this particular job of map making. It is an essential deal in military preparedness of which the civilian has little appreciation.

China's Needs, so eloquently and convincingly impressed upon the American public, could be made more impressive by the rectification of an unhappy internal condition within China itself, and by the Chinese. While the Japanese drive into the southeast Chinese territory bordering on Burma, and dangerously threaten to isolate Chungking, Chiang Kai-shek's best troops are kept immobilized in the northwest to watch the Chinese Communist 18th Route Army, which in turn threatens the flank of Chiang's Army. Both are more concerned with this internal quarrel than with the clearing of the land from enemies, from which Japan can best be bombed. American diplomacy and good will should try their finesse on this situation. Whether Soviet influence is unduly operative

in the 18th Route Army is hard to tell, but the U. S. A. and Britain are deservedly and seriously disturbed.

Thanks to the urgent demand of Major General F. A. M. Browning (husband to novelist Daphne du Maurier) all British Army units in the United Kingdom are now required to have a weekly period of religious instruction under the guidance of the military chaplains. (This is indicated by the name given the period—Padre's Hour.) The amount of religious discussion, however, will depend upon the skill and influence of the Padre. Though the unit thus occupied may consist of a company, it is more frequently a smaller group of twenty-five men gathered in an informal circle around the Padre, who generally begins with a fifteen-minute talk frequently posed by the group. There follows a forty-five-minute discussion through uninhibited questions and answers. It is estimated that the usual proportion of subject matter in the questions is 15 per cent religious and 75 per cent social and economic. The undistributed 10 per cent is intriguing. The movement has extended into the Scottish divisions of the Army, and has the commendation of the Moderator of the Church of Scotland. Among these the theological element develops a higher percentage. Such questions as, "How do you justify the ownership of slum property by the church?" and "If the scientists were to succeed in creating life, where would the church's teaching stand?" are not infrequent.

A Recent suggestion in this column, that the Japanese Christians were striving for a greater measure of liberty in matters of faith and practice, has a new and lurid shadow thrown upon it by the reputed activities of Bishop Abe, executive head of the United Church of Christ in Japan. He has been traveling for months among the Chinese Christians, appealing to them to accept Japanese "advisers" to direct their

operations, and thus "to co-operate with the churches in Japan." His argument is suggestive: "There is a great call for the united efforts of all Christians in the establishment of a moral basis for the construction of a new order in Greater East Asia. It is my belief that the united Christian forces in Japan, Manchuria, China, the Philippines and the southern regions should act as one body in the establishment of a moral basis for the construction of the *Co-Prosperity Sphere*. Christianity, both Protestant and Catholic, may be said to be the only religion common among all the peoples of Eastern Asia." The italic phrases indicate clearly enough how the militarist Japanese intended from the first to use the machine-made unity of Christians in Japan to establish a spiritual as well as a secular conquest in the East.

Mexican Girls in government employ are threatening a strike of a peculiar kind. They declare they will go "bare-legged" if the government does not place a reasonable ceiling on the price of stockings. It is a daring threat, evoked by truly feminine desperation, because Holy Church places a ban against the admittance of stockingless women to church services. Moreover, the public, influenced by the Church authorities, considers bare legs immoral.

They Say That: Weekday schools, to which pupils are released from the public schools for instruction in religion, are now authorized in 41 of our 48 states. Unfortunately there is no uniformity of requirements, and the net results are not satisfactory. . . . The reason beans in the American market were suddenly rationed, after being urged upon the public as a fine substitute for meat, was due to an urgent demand from Russia. The Soviet Armies were threatened with a protein famine in their ranks. A fourth of our whole supply is said to have been hurried to the Russians.

Our Church Colleges in Wartime

Asked Questions Answered by SECRETARY GOULD WICKEY

WILL THE COLLEGES BE SAVED?

"Is the campus still Christian?" That is the question asked by a pastor after I visited the college from which he was graduated. It is a basic and crucial question which must be answered.

But there are other questions which should be answered for the information of the members of our Church. Will the colleges be saved from financial collapse? What is the nature of the military training programs assigned to colleges and universities? Are any new opportunities for Christian work arising in the field of education?

In this article I shall answer the first question, "Will the colleges be saved?" hoping to have the privilege of releasing answers to the other questions in a few weeks.

• SOME FACTS

1. The War Manpower Commission, in conjunction with the Army and Navy, is now selecting colleges and universities where units for war-training educational programs will be placed. Thus far, the releases show that Gettysburg, Lenoir Rhyne, Muhlenberg, Newberry, Susquehanna, and Wittenberg have been selected to receive training units. (Others of our colleges have been serving our government with certain programs, and may be asked to take certain units in the newer plans. All programs will be analyzed in the next article.) The government pays the colleges on a cost basis for this service.

2. Students in the eighteen-nineteen age group and others who had enlisted in various reserves are now being called from the colleges to the camps. Many hundreds of students at our United Lutheran Church colleges have left the campuses.

3. The decrease in enrollment means a great loss financially to the colleges. During this academic year 1942-1943 our colleges will have a decreased income of some \$150,000.

4. With all able-bodied men being called for military service, the students left on the co-educational college campus will consist of girls, pre-theologs, pre-medics, pre-dentals, some others deferred for occupational reasons, and those with certain physical weaknesses and deformities.

5. Students now being taken from the colleges will be given military training for three months and then, after being tested, will be sent to certain schools for special courses



Secretary Gould Wickey, D.D.

along the line of their ability and aptitude.

6. If the war continues any length of time, even with the enrollment possibilities noted in item 4, some colleges with no military training programs may not be able to continue, unless given large financial subsidies from the church or from individuals.

• SOME QUESTIONS

1. *Can the colleges with training programs make the necessary adjustments?* The answer is in what they are actually doing. Class schedules are changed. Professors continue their regular courses in the morning and teach in war-training programs in the afternoon. Here's a professor of Bible teaching history, a professor of philosophy teaching English, a professor of Greek teaching mathematics, a professor of art teaching navigation, and so on. All this causes at first much confusion

to both faculty and students, but in time they become adjusted.

2. *Can the colleges retain their women students and others in certain pre-professional courses and continue to give a normal program?* That depends. If the military unit is not too large, and if the campus facilities and life are not too much taken over by the military college, as the training unit is called, it is possible for a normal program to be continued. On the other hand, if the college allows the military forces to dominate the campus, it would be better that the regular students be sent to a college with no training program.

3. *Will the liberal arts curriculum be continued?* Some doubt it; some affirm it. The military educational programs are limited to a little English, recent history, mathematics and certain sciences—all within a limited period of time in concentrated form. Of course, in addition the military forces have their distinctive technical training.

Personally, I believe there will be important changes or reforms in the education of the future, but the basic principles of the liberal arts program will be retained. Culture will not be limited to the Graeco-Roman type; it will be global. The college program will be given to salvaging and stimulating the student as a person. Distinction will be made between educating a person and training in skills for a job.

Education is the pursuit of what a person needs. Training in skills is generally the pursuit of what a person likes. We shall always need the educational program which interprets the facts, enlarges the vision, and inspires the person. When we have no need for that, the essence of personality will be lost and we shall be living on the level of the animal.

4. *Is there a danger of continued government operation of the colleges after the war?* That question is being asked by many people. Some prominent educators deny it categorically, but these are the same individuals who made statements at meetings of colleges and universities which have been proved false, although the persons were sincere at the time of speaking.

The answer to this question is different with different institutions. From an economic point of view,

some colleges will need continued federal financial support for some time after the war. Government support will mean government control in large measure. But I hope that all denominations will financially support their colleges in such increased amounts that they will be able to function again with that freedom and in that significant manner which they have experienced in the past.

5. *Are the colleges going too far in offering their facilities to the government?* No general answer can be given to that question. The situation at each college would have to be studied. But if a college gives up its educational program for which it was incorporated and the objectives for which it was supported during the past generations, then it has gone too far. The colleges should always keep in mind that they are first, last, and always colleges of liberal arts founded by the church for training in Christian leadership in all walks and professions of life.

6. *Can the campuses be kept Christian?* This question is related to the inquiry of the pastor noted in the first sentence of this article. Can the Christian life exist on the campus during the preparation for war programs?

It is encouraging to know that from both the Army and the Navy have come statements to the effect that the resident religious forces will be used for the religious activities and worship of the students in uniform. Also, recently letters have come from both military forces that a religious census will be allowed so that the Protestants, the Catholics, and the Jews will be able to minister to their own. At one university, the commandant even had the Protestants divided among the various denominations. Consequently, our Lutheran pastor for students at that center is able to communicate directly with the Lutheran boys.

• OUR CHURCH COLLEGES MUST BE SAVED

1. *Religion needs the church college.* "For its own good health," said Prof. Robert L. Calhoun

of Yale University, "religion needs a place in the enterprise of higher education where the intellectual life is especially cherished."

2. *Education needs the church college.* The church-related colleges always have maintained the true purpose of education; namely, to develop the personalities of students, contending that subjects are only the means where students grow and that the educational process concerns the individual rather than the group.

3. *The church needs the church college.* Ministers must be trained in an institution which appreciates and is loyal to the church. A church consciousness must be developed before a student enters the theological seminary. The church college assures the church that its ministry will have that enlarged vision and that sense of values, so necessary for those who deal in the realm of the spiritual.

4. *Leadership in all walks of life needs the church college.* Studies have shown that graduates of the liberal arts curriculum, which is the core of the church-related college program, have been superior in such teacher qualifications as scholarship, progressiveness, ability to get results, and personality. Local school boards of education in different sections of the country have repeatedly affirmed their preference for graduates of church colleges. The late Dr. A. Lawrence Lowell, former president of Harvard University, often declared that the outstanding graduate students at Harvard came from the small colleges of America. He referred to the church colleges.

Men grow on what they feed. On what they feed determines what they believe. What they believe determines what they will do. Leaders with Christian convictions and principles are needed in all walks of life. They are the effective agents for developing and maintaining a desirable culture and civilization.

5. *America needs the church college.* This college is rooted in the soil and life of our country. It is America's distinctive educational institution. It has played a pre-eminent part in developing the democratic way of life. It has brought the benefits of an education to hundreds of thousands of youth without cost to the state and nation. It has been a constructive critic of our nation's weaknesses and it has fought for our country's strength.

6. *The peace of the world needs the church college.* Victory over geographical barriers through scientific inventions has given us a world neighborhood, but we do not have a brotherhood. That brotherhood will come as trained Christian leaders become creative pioneers on the frontiers of industrial, economic, social, racial and international relations. Only a leadership that understands man, in the light of Christian teachings, can solve the problems of the world. The church college helps youth to understand man as God knows him to be and what he may become.

The fourteen colleges related to the synods of the United Lutheran Church in America are playing their part in the developing program of the church and in the cause of their country. "For God and Country" is their motto.

The United Lutheran Church in America has a special responsibility to these colleges in these days of emergency. The Board of Education desires their effective programs continued and enlarged so that the Christian leadership needed by the church and country may not be found lacking. The perpetuity of our colleges is dependent upon sacrifices of alumni and friends, the sense of financial responsibility of synods and the church.

THE LENTEN SPIRIT

By SARA ROBERTA GETTY

Not just these added daily prayers we give,
But that our hearts be purged, be clean and pure,
Lip service, yes, but we must learn to live
So that our thoughts and actions may endure.
How small they seem, these prayers from you and me,
When we remember His Gethsemane.

Not just that we thus briefly are deprived
Of idle pleasure, sweets, or trifling thing;
But that the love of giving be revived,
That we, to others needed help might bring.
A little gold seems not so much to give—
Christ gave His life for us, that we might live.

"White Unto the Harvest"

What Our Lutheran Church Is Doing for Our Southern Mountain Friends

By A. KENNETH HEWITT

WHEN one speaks of the people of the Southern Mountains, he should keep in mind that there is as great a variance in economic, educational, cultural, and spiritual levels of these people as we find in the people living in some of our metropolitan centers. In some areas of the Southern Mountains we find some of our most rapidly growing industries, as well as institutions of higher learning and large churches of vital and fundamental faith.

In contrast with the more desirable situations, there are in the hills, far from the railroads and highways, the people of less advantage who are from just as fine an American stock. It is to this group—from which the nation has received some of its finest leaders and much of its American sturdiness—that several large denominations have offered guidance and assistance in the form of mission work.

NUMEROUS MISSION SCHOOLS

With interest we note that most of the major denominations are conducting rather extensive missionary programs in the mountains. There is a Conference of Southern Moun-

tain Workers that meets each March in Knoxville, Tenn., with a delegation of more than two hundred members who make a constant study of the development of mountain work. There are more than one hundred mission schools operating in Virginia, North Carolina, Tennessee, and Kentucky.

In a recent survey of mountain schools made by the writer, it was learned that the Protestant Episcopal Church is aiding seven mountain schools whose budgets range from \$15,000 to \$40,000. The Southern Presbyterian Church supports two schools to the extent of \$27,000. The Board of National Missions of the Presbyterian Church in the United States of America supports three schools with an annual budget of \$82,000. The United Christian Missionary Society operates two schools at a cost of \$40,000. The Women's Board of Domestic Missions of the Reformed Church in America supports one school to the extent of \$21,000. The Evangelical Church supports a mission school with \$17,000. The Methodist Episcopal Missionary Board spends



Pastor Kenneth G. Killinger, the original Mountain Missionary



Pastor A. Kenneth Hewitt, who superintends the Southern Mountain Work

\$20,000 on its mission school. The Woman's Division of Christian Service of the Methodist Episcopal Church invests \$15,000 a year in its mountain school. The combined expenditures of the United Lutheran Church in America for its two mission schools totals \$15,000. Many mountain schools are privately operated, financed by popular subscriptions and large endowments.

Thanks to the efforts of our Christian friends, much progress has been made in the past generation. The moral, social, and health conditions are gradually improving. A desire for education is growing. There seems to be a trend from the primitive and ecstatic sects to a better appreciation of our established historic faith. In the face of this observation, our Church must meet the challenge for which she has long labored. The pioneer groundwork has been laid. An appreciation is developing. "The fields are white unto the harvest." We must not fail our mountain friends now.

Almost a quarter of a century ago, our original Mountain Missionary, Kenneth Killinger, sowed the seed of the Gospel, and planted mountain churches and preaching points over a large area of southwest Virginia. The task of ministering to such a large group of people became too heavy for one man, who was breaking his health. The Church came to his assistance and formulated what is known today as the Southern Mountain Work of the United Lutheran Church in America.

SOWING FAITH AND LOVE

The co-ordinated program of our Southern Mountain Work, under the administration of the Board of

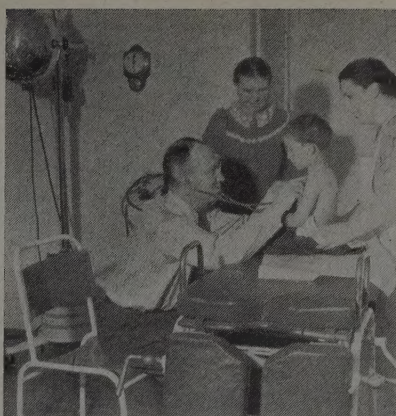


Evening Prayers at the Konnarock School for Girls

American Missions and the supervision of the writer, is divided into the three phases of our Master's ministry: preaching, teaching, and healing; all of which is directed to the one purpose of evangelizing the people of our area to build in them a true love for and faith in Christ; and in so doing, establish and build the Lutheran Church.

At the present time, the Southern Mountain Work includes five parishes consisting of sixteen congregations. The Mountain Missionary not only preaches three and four times each Sunday in the established congregations, but in many instances he holds a service or a teaching class in a church or a remote preaching point almost every night of the week. He drives his car over many roads that would be considered impassable to the average driver, and then leaves it to hike back into the coves and over rugged ridges to humble homes where the "preacher" is always welcome.

In the mountain congregations there are very few car owners. To come to the service many of the faithful ones have to walk long distances in weather that may be good or bad. The liturgy is being introduced in the congregations as rapidly as the appreciation for it can be developed. There is a Women's Missionary Society and Children of the Church Group in eight of the congregations, while seven congregations have Luther Leagues. Due



The Physician and His Wife at Work at the Medical Center

tribution to the synodical beneficence. One encouraging characteristic of the mountain people is that they take their religion seriously.

LOCAL LEADERSHIP ENCOURAGED

The harvest time in a mountain church is during the milder weather of the summer months. During this period, Bible schools and preaching missions are conducted. In former times, it was necessary to import Bible school teachers, but due to the gradual development toward an indigenous church (greatly aided by our schools) the more satisfactory stage of conducting our Bible schools with local leadership has been almost attained. Our mountain churches are gradually developing a more sound basis. A congregation cannot become strong until its own members participate in and conduct their own program.

Konnarock Training School for Girls and Iron Mountain Lutheran School for Boys, with a combined enrollment of fifty, are operated in support of the purpose of evangelization and building the Church. Promising youth from the various parishes who do not have proper educational

advantages are carefully selected upon the recommendation of the pastors to attend our schools where high school courses are taught. Special courses and tutoring are offered to those who plan to go to college.

A Christian interpretation is placed on all instruction. In addition to the classic high school studies,

Bible, and leadership training, the girls are taught (not only in the classroom, but by practice) the art of cooking, sewing, home nursing, homemaking, and agriculture; while the boys learn from the classroom and by experiment poultry raising, dairying, gardening, handling of various crops, care of sheep and hogs, woodworking, auto mechanics, the use and care of tools and machinery, and home construction. A mountain youth must not only learn how to live, but how, as a Christian, to make a living with what he has at his disposal.

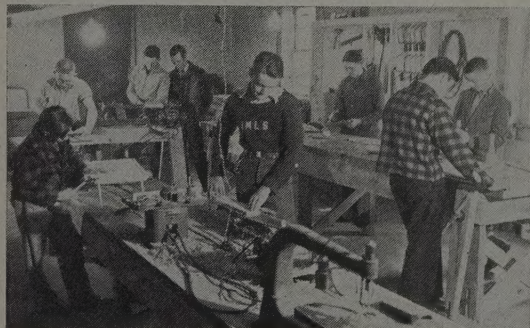
A SAFE INVESTMENT

Investment in mountain youth is a safe one. Dividends on the years of investment, by the Women's Missionary Society, the Brotherhood, and the Church, in our Konnarock schools are declared and manifested only in life. The difference is seen in the homes, communities, and churches. A worker has the feeling of great satisfaction when, at the end of a school year, he can point out, as in many instances, a healthy, cheerful, and intelligent girl or boy who only last fall was an ill-tempered, bashful, backward child. Contributors would be proud of their investment if they could accompany the writer to any one of our parishes and see a neat little Christian family, the mother of which was a Konnarock Training School girl. It would do the soul of the visitor good to eat at the table and hear, before the meal begins, the children ask a blessing in unison. More encouraging still is a visit to the church to find one or more former students, though youthful, taking places of leadership in the conducting of Sunday school and church work.

OUR MEDICAL CENTER A BOON

One of the greatest disadvantages that our mountain people have had to suffer is the lack of proper medical care. There are vast areas where a doctor is not available. In places where they are available, the fee (due to long distances of traveling) is almost prohibitive for people of such small means. Before the Konnarock Medical Center was opened, a visit from the doctor cost from \$15 to \$25. Consequently, health was frequently neglected.

For several years our heroic
(Continued on page 11)



A Workshop Class for the Boys at the Iron Mountain School

to the economic conditions of our area, the financial support of the Church is limited. However, the giving of a large percentage of the members is truly sacrificial and large when compared with their income. While several of the congregations meet their adjusted apportionment in full, all of them make some con-

High Strategy for the Church

Christian Family Week, May 2-9, 1943

By EARL S. RUDISILL

HELP for our allies—that is a big part of America's war program. We are helping them because we have a common cause. It is high strategy for the nation and for the United Nations in the gigantic conflict. What helps our allies helps us.

The well-operated Christian home is the church's most powerful ally in the age-long campaign for Christian faith and life and for a Christian society. Without the help of the church, homes are handicapped, and if the church does not have the backing of Christian homes, it fights an uncertain battle. Years ago Professor Gerberding uttered this challenge: "Make the home right and the church will be right."

Christian Family Week and the **Festival of the Christian Home** are points of well-deserved emphasis and occasions of unusual opportunity in the church and in the homes of North America. They will be observed by the Protestant churches in the United States and Canada during the week beginning Sunday, May 2, and on Sunday, May 9 (the Festival of the Christian Home). During the same week the Federal Government will promote **American Family Week**, which will include participation by Catholics and Jews. It is fine that the family is to receive so much attention and that religion is to have so prominent a part. But we shall stress the importance of the Christian home and the opportunities which it offers.

THE CHURCH'S OPPORTUNITY

During this week the churches will have an extraordinary opportunity to call attention to the strategic Christian educational position of the family, to start new enterprises for improving home life, and give impetus to larger understanding and co-operation between congregations and families.

Today, as never before, the significance of the family as an effective educational institution is recognized and emphasized by the church, schools, communities, and the government. In effectiveness no other

form of school comes near to being its equal. Experience and studies have shown that the influence of homes on children, youth, and adults is far greater than that of any other agency. If the church is wise it will act upon this fact, act strongly, and act without delay. That is high strategy for the church.

In a recent important gathering of sociologists, psychologists, and secular educators a good number of leaders stressed the meaning and influence of religion in the family and in the nation, and urged that the churches do more about educating parents for a better home life, home life with a spiritual emphasis. It is pleasing, of course, to hear scholars and professional leaders sounding such a note; but if we stop with being pleased, we have reached a dead end. The time is here, and has been here for some time, for the church to take this need and opportunity seriously, and undertake education for Christian family life on a large scale and in an effective way.

For many years Mother's Day has been observed in the churches. It is fine to recognize mothers in a public way. I should be the last to suggest that we take anything away from the honor or the glamor which attaches to them, their creative function, or

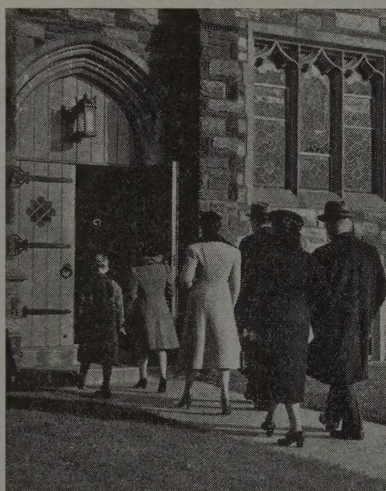


Bible Reading and Family Worship are promoted during Christian Family Week

their educational service in the home. But it is generally admitted that Mother's Day has been the occasion of too much outpouring of sentimental platitudes which has tended to create a rather artificial outlook and has served mothers and their families poorly. At the same time fathers have been encouraged to feel that they have little responsibility for guiding the family life. They have been too willing to pay lip service to mother and foot the bills as a price of escape from responsibility. Father's Day, fortunately, has never been taken seriously by the church; it has been promoted mainly by commercial interests which have seen in such an occasion one more opportunity for profit. Mother's Day has likewise been commercialized by business interests, and they will undoubtedly resist this change. The Festival of the Christian Home will lend itself less to commercialization.

THE CHURCH SHOULD LEAD OFF

Unless the church leads off, Christian Family Week will have little effect on homes. It can call the attention of homes to this week and suggest how it can best be utilized in the family. Conferences may be held to study the church's opportunity for strengthening life in the family. Worship services may center about the home, with couples whom the pastor has married as special guests. A chancel demonstration of family worship might be given. Deputations of two each could visit homes



Church attendance and participation in church activities by families produce results in the community

to promote grace at meals, Bible reading, and family devotions; they might well conduct a devotional period and give further assistance toward getting started. A class in parent education may be started. A church night may be held and sponsorship may be given to a "family-at-home night." Other possibilities are: open house for parents at the church; a panel discussion on "Making the Home Christian"; parent-leader meetings; visitation of new or unchurched families; a "book shelf" on the family; a study of family counseling; parent-children occasions at the church; special efforts to keep in touch with family members who are absent in the country's service; introduction of the church's literature which has to do with the home, such as the *Nursery Department Packet*, the *Home Department Lessons*, and our courses on home life; radio programs on the home; golden wedding parties for those married fifty years or longer; and use of any local facilities for improving family life and helping parents.

LET FAMILIES ACT, TOO

This united emphasis, in one week, offers families a fine opportunity to get started on doing some things which are being brought to their attention now and others of which they have known for some time.

They are called upon to co-operate with the congregations in their Christian Family Week plans and to welcome any benefits from that program. They can start having grace at meals and family devotions, if they do not already practice them. The family council and family-at-home night may be started. Home members may call on new families and offer their help where there is illness, trouble, or other stresses. Holding family outings, encouraging hobbies, and planning co-operative projects are in order. A family budget could be worked out, not forgetting stewardship principles. Joint reading of suitable books and periodicals including those of the church, would prove worth while. Means and plans for improving family life ought to be studied.

HELPFUL READING

From the Scriptures: Matthew 19: 3-9; II Corinthians 12: 14-18; Deuteronomy 6: 4-9; Colossians 3:

14-25; II Timothy 1: 3-5; Judges 11: 31-37; I Samuel 1: 9-28; Luke 15: 11-32; Luke 14: 25-33; Genesis 19: 15-28; II Samuel 19: 1-8.

For pastors, leaders, and others: *Marriage and the Family*, R. E. Baber; *Christianity and the Family*, E. R. Groves; *The Modern Family*, G. C. Myers; *The Marriage Manual*, Stone & Stone; *The Sexual Side of Marriage*, Max Exner; *Ideals of Love and Marriage*, Federal Council of Churches; *Spending the Family Income*, S. A. Donham; *The Family Lives Its Religion*, Regina Wieman; *The Use of the Bible With Children*, E. L. Smither; *We the Parents*, S. M. Gruenberg; *The Family in a World at War*, S. M. Gruenberg.

For parents' classes: *Growing Together in the Family*, L. F. Wood; *The Home and Christian Living*, P. R. & M. H. Hayward; *Problems of Christian Family Life Today*, G. W. Fiske; *Christian Parenthood in a Changing World*, J. H. Montgomery; *Parenthood and the Character Training of Children*, T. W. Galloway.

For young people's classes: *Home Builders of Tomorrow*, W. D. Bowman; *The Christian Home*, P. D. Brown; *Youth and the Homes of Tomorrow*, E. T. Dahlberg.

For parents: *There's No Place Like Home*, J. L. Ellenwood; *Your Child Today and Tomorrow*, S. M. Gruenberg; *Understanding Children*, L. J. Sherrill; *The Modern Parent*, G. C. Myers; *Six Tests of Marriage*, L. F. Wood; *Harmony in Marriage*, L. F. Wood; *The Marriage Manual*, Stone & Stone; *Outfitting for Spiritual Marriage*, F. V. Keuren.

For counselors: *Safeguarding Marriages*, Federal Council of Churches; *Solving Personal Problems*, H. S. & G. L. Elliot; *Problems of the Family*, W. Goodsell; *The Happy Family*, John Levy & Ruth Munroe.

Periodicals: *The Christian Home*, 810 Broadway, Nashville Tenn., \$1; *Child Study*, 221 West 57th St., New York City, \$1; *Parents' Magazine*, 9 East 40th St., New York City, \$2; *The American Family*, 239 Chicago St., Milwaukee, Wis., \$3.

Helps in home devotions: *Light for Today* (monthly), 40 cents a year; *Walk With Me* (quarterly), 20 cents a year; *The Day's Worship*, C. B. Foelsch, 75 cents; *Oremus*, P. Z. Strodach, 75 cents; *At Jesus' Feet*, E. W. Schramm.

White Unto the Harvest

(Continued from page 9)

pioneering nurses carried on the best they could. In 1940, Dr. and Mrs. Meyer came to the field, and the Konnarock Medical Center, constructed by the Luther League of America, was dedicated. Today our staff, consisting of a doctor and three nurses, ministers to approximately 3,000 people in 500 square miles.

The Konnarock medical program, though busy in the matter of healing, is largely one of education. Malnutrition and vitamin deficiency are the principal problems. A constant program of education in diet is carried on with each individual patient and in the various clubs.

LOWERED MORTALITY RATE

In a recent meeting of the Southern Mountain Workers' Conference, it was reported that the infant mortality rate in some areas is as high as 35 per cent. We can thank the church and her Christian doctor that the rate in our Konnarock area is less than 4 per cent. When one has seen baby after baby who would otherwise have died, brought into the Medical Center with pneumonia and healed in a few days, and when one sees those who come in with pellagra unable to work, rapidly grow strong and active again, he thanks God that his church has caught the vision of the Great Physician. The appreciation of our medical service has grown so fast and the news of success has extended so far that our staff is now overworked.

The question may arise, "What has this to do with building the Church?" Our Works of Mercy are all done in the name of Christ. Our doctor and nurses never fail to let their patients know that all of their services are made possible by the Lutheran Church. When they are thanked, they say, "Thank the Church." When a physical need is met, the worker recommends Christ and the church for the healing and care of the soul. Each member of the staff is truly a missionary. The spiritual value of the medical service cannot be estimated. The appreciation of the medical service is reflected in the increase in co-operation and financial support by the local people. The Medical Center is rapidly becoming self-supporting.

AMONG OURSELVES

By Margaret A. J. Irvin

Time to Clean House

MODERN woman is faced with a stiff, a very stiff, choice. Time and circumstance have landed her right smack in the middle of an intersection. Four possible roads lie before her. It will be interesting to see which one she follows.

She may decide that old ways are the best ways. She may look back to the day when to be some man's "helpmeet" and the mother of a family was considered a career in itself. She may think favorably of the security of such a life. She may decide that her greatest possible contribution to the world lies in raising sons to do the work of the world and daughters to raise more sons. She may decide that to occupy a small space in the world and fill it adequately is the fulfillment of her destiny. When the "tumult and the shouting die" and the men come home from the wars, she may return with a smile of relief to the haven of her own four walls.

It is also possible that when the whole story of this "crisis" in world affairs is over, four walls will give her claustrophobia. She may have come to feel so much at home in another atmosphere that to limit herself to the care of a house and family may be impossible. She may feel hemmed in, stifled. Broader paths of usefulness may lie before her.

Many women are going to choose the way that combines the first two. Many of them are going to try to be wife, mother and "career girl" rolled into one. They are going to serve two masters. They are going to follow a road that will be strewn with human wreckage, because they are going to try to do more than is humanly possible.

A fourth road is one which many will consider favorably. It is one which would permit a woman to have both a family and a life of her own, by stripping both to essentials. By thoroughly "house cleaning" the

prevailing ideas about homemaking, by discarding the hundred and one trappings with which we have surrounded marriage and parenthood, she may arrive at a workable solution. She may be able to discard many of the pagan and materialistic elements in what we call the Christian home.

Did you ever stop to think of that first Christian home—the home in which Jesus spent His early years? One room—perhaps two—not more than three—housed a family of nine or more members. His mother had never heard of an interior decorator or seen full-color photographs of tempting foods on the pages of her favorite magazine. What the material comforts or lack of comforts in that home may have been, no one knows. We know only that there was nourishment for body, mind and soul in its atmosphere of love and reverence.

The person who can form a mental picture of that home turns with a shudder to much of the present-day home making. Just think of the amount of anxious thought we spend on what we shall eat and what we shall drink and wherewithal shall we be clothed!

The only way that woman can possibly carry the double burden of responsibility for her family and responsibility to her community, is by giving her home life a thorough and ruthless house cleaning. She must take time to consider whether the things she does for her family are real and necessary expressions of her love, or simply matters of habit. Many Christian families see no injustice in making the mother the family slave. But in such cases it is a willing slavery and the mother would be the first to resent change.

It will be interesting to see what path our women will follow. In most cases, they will be happiest if they go into the home or stay out of it. Only the woman who is able to do

some intense house cleaning will be able to manage both. She will probably look on either her family or her career as a vocation and the other as her avocation. In this way she may be able to do the impossible.

At any rate, the next few years look very interesting. They mark a definite milestone in the history of womanhood.

Beat the Record

I DON'T know just when our educational experts decided that it was bad for children to compete with their classmates for scholastic honors. It was after my day, for I remember very well that one of the exciting features of "oral reading" was its keen competition. We sat in a long line. One child stood up to read. The rest of us followed every word with eagle eye—weasle eye, might be a better description. When the reader made a mistake, we raised our hands eagerly. The person who raised her hand first was privileged to tell how many mistakes the reader had made and what they were. If the reader made no mistakes, she marched triumphantly to the head of the line, otherwise she went to the foot of the class and her critic went to the top. If the critic was inaccurate, she was sent to the foot of the class, *below* the reader.

Somewhere between the time that I was learning to read and the time that I began to teach others, the wind had shifted. Now children were taught to read aloud to kind and considerate classmates. The child who pointed out another's mistakes in any but the most polite and regretful language was frowned upon.

The natural desire to compete was permitted expression in the silent reading tests. Each child read certain material and answered questions on it. The answers were scored, and each child was expected to delight in beating his own record.

Whenever the church has goals to reach, such as paying apportionments, raising funds for World Action, etc., you find two methods used: there are those who are all for competition, because it gets results, and those who prefer to beat their own record. Some do.

But whether a child or a church or an individual is beating his own record or someone else's, the record is there.

SACRED SENTENCES AND OBSERVATIONS

Be merciful unto me, O God; for man would swallow me up.

Psalms 56: 1

OFF the northwest coast of Norway is the celebrated whirlpool, Maelstrom. Like helpless sailors caught in its vortex, we in our frail barks ply oars against adverse currents in these perilous times. Life's encircling whirlpools draw millions round and round and threaten to engulf them in their vain struggle. Even David, the mighty warrior, felt his helplessness at times when facing the fury of those who turned against him. But when he cried out, "Man would swallow me up!" he knew whence would come deliverance. In whatever dilemma, let us call upon Him Who alone can save.

+ + +

As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

Isaiah 53: 7

"His blood be on us, and on our children!" cried the Jews who persecuted Jesus, in Pilate's presence. Little did they realize the significance of their words and the fate that would pursue them from land to land. With calm resignation the Son of David "opened not his mouth" as He suffered at the hands of both Romans and Jews. But His suffering was voluntary and His death vicarious, in satisfaction for others' sins, of every race. The difference was in His Deity, in the infinitude of His sacrifice, and in the fulness of the atonement thereby effected between God and all who accept His salvation.

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Through his own blood, (Christ) entered in once for all into the holy place, having obtained eternal redemption.

Hebrews 9: 12

AN eminent university professor and leader in religious and philosophic thought expressed his opinion that education is the hope of the world and the cure-all of its ills. The development of better relations economically, politically and socially was stressed as the solution of the world's problems. But Jesus reveals

By J. WILLIAM McCAULEY

the better way. It is the way of salvation which He makes possible. Not with barter or silver and gold, not with political arrangements or social revolutions and cultural processes, but with His priceless blood He "saves to the uttermost."

+ + +

How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? *Hebrews 9: 14*

UNDER the sanitary arrangements of the Israelites, "the ashes of a heifer" were sprinkled as a disinfectant and the "blood of goats and calves" used as a purifier as well as a religious symbol; with modern antiseptics and blood transfusions disease is checked and life preserved; in world revolutions the blood of whole nations is poured on the altar of sacrifice for ideals; but in the salvation of the soul from sin the blood of Jesus Christ, the Son of God, alone can avail. One's life-blood is ever paramount; but keeping the life-stream clean and healthy is minor to the cleansing of character from sin's pollution. A clean conscience means a clean life. Salvation from sin and "dead works" leads to a new life of service to God and man.

+ + +

A death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. *Hebrews 9: 15*

WHY are millions of men and billions of money sacrificed in this world conflict? What are our war aims? Much "globaloney" is heard as to war strategy and reconstruction goals. But "the promise of the eternal inheritance" as enunciated by the Lord of nations is beyond all human proposals of panaceas and rewards. His death is of a quality and worth far surpassing that of the shed blood of countless thousands sacrificed to save the victims of mil-

itary aggression. The gory conflict on Golgotha obtained "redemption of the transgressions that were under the first covenant." Thereby the old order of the law gave way to the new dispensation of grace.

+ + +

There is therefore now no condemnation to them that are in Christ Jesus. *Romans 8: 1*

"TODAY is all I have. Today is my life's opportunity." So said someone in referring to the pressure of today's duties and possibilities in the home, state, and church. But the most pressing of all demands is that of salvation. To save one's own soul and to give the saving gospel to a lost world is the supreme duty and privilege. This is the Lenten emphasis. Redemption was wrought on Calvary, but its acceptance is the ever new work of faith, for each penitent who kneels at the cross. The past tense tells of the fact historical, potential to all mankind; but the present tense proclaims the necessity of personal acceptance. There is now no condemnation to them that are in Christ Jesus.

+ + +

Forasmuch then as Christ suffered in the flesh, arm yourselves also with the same mind.

I Peter 4: 1

THE hard crust of indifference and callousness is usually broken through and the inner heart-beats laid bare by strokes of misfortune. As Capt. Eddie Rickenbacker and others lost on the high seas or in the jungles testify, the soul becomes very sensitive to spiritual influences when death seems imminent. Whatever the peril or suffering, in it comes the providential call to face life heroically and trustingly. Even "as Christ suffered in the flesh, arm yourselves with the same mind." Seek to know that mind and learn from Him how to bear the cross.

PRAYER

O LAMB of God, that takest away the sin of the world: Have mercy upon us. O Lamb of God, that takest away the sin of the world: Grant us Thy peace. Amen.

Across the Desk



THIS journal is inclined toward pride in itself as this issue calls upon its readers for their attention. The role of chairman at a great gathering of Lutherans and their friends is temporarily assumed when our page one presents Dr. Holmes Dysinger, who on March 26 received the congratulations due him on arriving at his ninetieth birthday. We rejoice in our privilege of expressing to him the grateful appreciation of the United Lutheran Church in America which is indebted to him for services rendered since 1918 and also for influences during decades prior to that date of merger. As pastor, educator, theologian, administrator, and citizen, his life has been fruitful. May the coming years bring him the satisfaction of a life dedicated to the Master's service.

Devoted to Education

The tribute of "Student" Martin Schroeder, D.D. (page 2), to his esteemed teacher, Dr. Dysinger, was in hand prior to March 26, but its use was delayed until this issue in order to usher in 1943's April emphases on the cause of Christian higher education. The fellow believers of one to whose credit there is a half century of devotion to the guidance of young people will renew and increase their sense of indebtedness to those through whose labors we have the colleges and theological seminaries that are our Church's institutions of learning. The stewardship of knowledge assigned by Christ to His apostles and by them to succeeding generations is an obligation whose original sacredness is heightened and deepened by the consecration of the Church's teachers living and dead. We have the direct example of Dr. Dysinger as a personal testimony which bids us renew consecration to our Lord's "great commission."

In the annual program sponsored by the United Lutheran Church, two periods deal with education. In the months of April and September,

while not excluding other vital enterprises, this one has priority. To provide appreciation and maintenance for colleges and theological seminaries, this pre-graduation month is set apart and the Board of Education is expected to initiate and sponsor such communications and appeals to the members of congregations as will insure the friendly interest of pastors and people in their schools. In September, the Parish and Church School Board addresses the Church, with Sunday schools and weekday schools in mind as the immediate spheres of activity.

Entitled to Confidence

It can be stated without fear of contradiction that in ideals of instruction, in consecration to their duty, and in the intent to keep the influences of religion paramount, the U. L. C. A.'s provisions merit confidence. Some years ago the colleges were visited by a carefully selected and highly competent commission who indicated weaknesses and advised improvements. The boards of directors and the faculties of these institutions at once undertook corrections, and upward progress has since been made in all of them. In theological preparation of young men for the Lutheran ministry, similar appreciation of the Church's dependence on its seminaries has characterized those charged with the policies and practices of these institutions.

The greatest handicap of the schools of the United Lutheran Church, both colleges and seminaries, has not been on the campuses, but in the parishes. That handicap has not taken the form of opposition, but of indifference. In order to be efficient, there must be back of these Lutheran institutions of learning in the United States and Canada a sense of conscious ownership. By conscious we mean a definite sense of ownership by the living constituency for whose service they have

been founded and maintained. The familiar, Lincoln-expressed formula, "of the people, by the people, for the people," is not more fittingly coupled with any phase of democracy than with its schools. It is particularly true where the free exercise of religion is cherished, that the Church's institutions of Christian training should be as close to the sponsors of the truth revealed in Christ as is any enterprise which flourishes in proportion to its receipt of personal, periodical support. A cemetery can be kept in order by income derived from the estates of those mouldering in their graves, but a church school, to serve the living, must have the living's intelligent support.

Possible Adversities

This year the readers of *THE LUTHERAN* will be recipients of disturbing information. They will learn that the decreased attendance due to war will lessen the income from tuitions on which our institutions largely depend for financial upkeep. They will be informed that the temporary enlistment of the schools for military training *may* invite alterations of policy and need clear thinking, positive active support from those they have been established to serve. It can happen that the preservation of their American characteristics may need defense against parochial intrusions. It is already apparent that secular influences will have powerful backers in the post-war years.

THE LUTHERAN has no doubt that we are at the threshold of a highly critical decade in the world's experience with free education to keep free countries free. It is not always noted that freedom to grab or to oppose as well as freedom to continue is a condition of "free enterprise." It is also apparent now that pastors and leaders must take the current situation under their prompt consideration and must so familiarize themselves with its facts and implications as to be able to give their communities the information which they need in order to protect and continue this bulwark of Christian freedom. The legacy of our educators and the institutions we have from the past will rise up in witness against this generation, if we do not create the sense of danger and then acquire the equipment to meet antagonisms that certainly are not of God but of Mammon.

SPIRITUAL SELF-EXPRESSION

It is with some hesitancy that we confess to a degree of dissent from the conclusions expressed by Dr. Martin Schroeder concerning a danger that threatens the Church. His experience has persuaded him that the shift of influence and of leadership from the country to the city has become a source of weakness. He suggests that rural parishes have supplied strength, but are not now resourceful to the degree that characterized them in the past. A great handicap he has found in the preference of pastors for city congregations, so that the merits of the country church have been obscured and the congregations made "practice fields."

Dr. Schroeder plans to write a sequel to the article in last week's issue and therein tell us what he would do to affect the situation he has so carefully analyzed. We suggest for his and all our readers' consideration the proposition that the members of the U. L. C. A. do not sense the forms of individual service that are so vividly and grippingly apparent in the founding stages of congregations and of communities in their earlier periods.

One thing that a previous generation had to provide "on the spot," but which most congregations now have by inheritance, is the personal work involved in the location and housing of a congregation from its first meeting place in a house or a hall to an edifice which provides beauty, capacity, and the realization of ideals of church architecture. It is generally a fact that ministers "who start a mission" and the people who are its earlier members have a fondness for their church that is more intense than is the appreciation among persons whose place of worship was built "before they belonged there." The distinction does not lie in the sermons they hear, nor in the organization of which they are a part, and certainly not in the ecclesiastical rating (size, wealth, and activities) of the older enterprise. A "mission" is fascinating to worthwhile Christian folk because of the opportunities it provides its members to help the congregation's progress. In the country the people often helped in the actual labors of construction. The same type of opportunity occurs in young city parishes.

Dr. Holmes Dysinger Writes

"In the crisis confronting the nation, the church and her schools have a stake of the first magnitude. Those in training for lay leadership as well as the gospel ministry will be greatly depleted by the demands of the war. The inroads made upon the fit—physically, mentally, morally and spiritually—will not only diminish the college roll, but reduce the income so that it will be difficult to support an adequate faculty and maintain a high standard of efficiency. Hence a grave responsibility rests upon the church to supply the means for maintaining our educational institutions, especially the colleges and seminaries, at a standard which will command public confidence and insure efficiency.

"In the United Lutheran Church it will be up to the congregations through the constituent synods to give such support to the Board of Education as to enable it to supplement the resources of any of our institutions wherever the need may arise."

A PROBLEM OF DISTRIBUTION

Most clergymen, in our opinion, are not optimistic about the average church member's eagerness to accept an assignment of work. Some years ago an observant layman gave it as his opinion that the biggest unemployment problem in the world is that which confronts our Lord. It is a somewhat irreverent comment, but its maker has statistics on his side.

The irritating phase of the situation is the likelihood that the difficulty is not so much the unwillingness of the believer to accept his duties as a witness to the grace given him as it is to bring the call to him in a way that he can accept as within his ability. He must also be shown that what is asked of him is not being done by his pastor and a few fellow believers who have been chosen to fill positions in the congregation. He will agree that he *ought* to go to the church and take part in all its public services. As to financial co-operation, he knows he can either send it by his wife or he can let it

pile up, thanks to our convenient envelope system, or he can find some other place in which to put it.

When one presents to him his obligations of prayer and the need to hear the Gospel preached, he can, and alas does, alibi himself to the point of self-absolution.

The influence of such indifference would be a terrible shock to negligent church members if they who "are not working at it" could see the effects of their examples. A recent caller on *THE LUTHERAN* was a young man who came from a Christian home in one of America's great inland cities. He was about ready to sever his connection with his church. "Not two-fifths of the people in our country are on church rolls and only a minority of these are active."

We believe the power of religion is to a great extent beyond visible expression, but we suspect that there is a missing factor in the Church's projection of its activities. Right now, for instance, great numbers of women are engaged in war work, and men are making really great sacrifices in order that freedom to worship God may be continued. They would do as much and probably more to put their own and the next generation on the way of salvation, if the right kind of proclamation was outlined for their acceptance. We have the boldness to observe that one cannot do even the Lord's business if he is ignorant about the nature of the job.

We wonder whether the announcements of our sign boards really cover the objectives of these "households of faith." There are nearly four thousand of them scattered over the United States and Canada. Most of them read: "St — Church, the Rev. — Doe, Pastor. Sunday Services, 10.45 A. M. and — P. M." We suggest that the board should have the words, Congregational Meetings as well as the phrase, Sunday Services. And then the pastor and church council should see to it that the Lord's business as well as the believer's privileges of prayer, praise, and thanksgiving are on the weekly program. For instance, during the four Sundays of this month of April, the congregation should be given the kind of information and receive the sort of requests for activity that a going corporation hears at its board meetings.

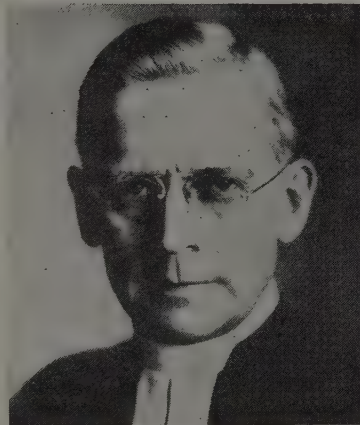
OUR CHURCH



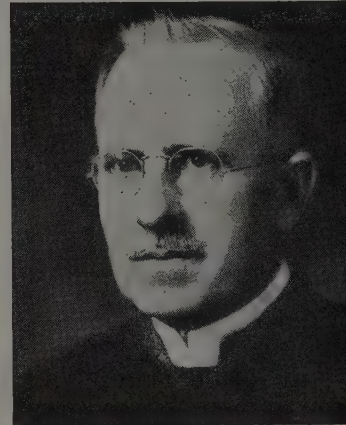
PRESIDENT ALFRED JENSEN, Danish Evangelical Lutheran Church: "It should be considered a privilege that God permits Lutherans in America united to serve the needs of Lutherans everywhere through Lutheran World Action. As we have been given so let us give."



PRESIDENT T. O. BURNTVEDT, Lutheran Free Church of America: "If we fail in this appeal it will not be because our people are unable or unwilling to give. Present the cause properly and give the people opportunity and they will respond willingly and generously."

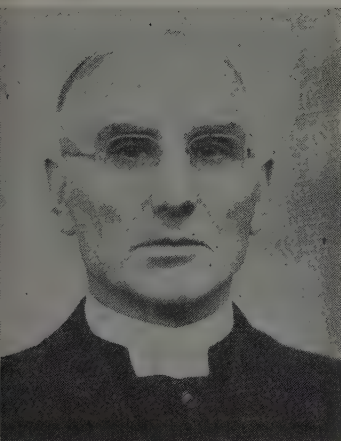


PRESIDENT P. O. BERSELL, Augustana Synod: "By this time the Lutherans of America know the meaning of 'Lutheran World Action.' If we fail in our response to the appeal this year, no excuse can be offered. God's call to us is clear."



PRESIDENT N. C. CARLSEN, United Danish Evangelical Lutheran Church: "The Lutheran World Action puts to the test the faith, love and devotion of Lutherans in America to the test. The cause merits our wholehearted support. A generous response will save many and enrich our Christian life at home."

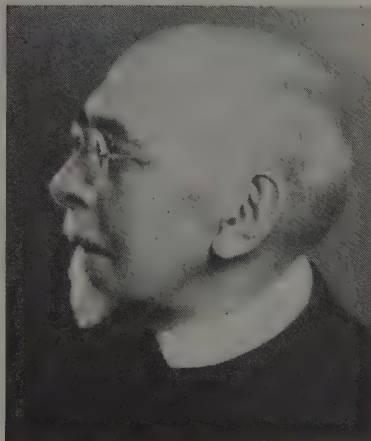
CH'S FIRST FRONT



PRESIDENT ALFRED HAAPANEN, Finnish Evangelical Lutheran Church of America: "Lutheran World Action gives an opportunity to serve, to bring the message of Christ's infinite love and compassion to suffering humanity. Let there be no Lutheran congregation which will not grasp this blessed opportunity with full sense of responsibility."



PRESIDENT EM. POPPEN, The American Lutheran Church: "If you were a man or woman in service for our country, or a chaplain, or a foreign missionary, you would eagerly and confidently await the response of the good folks in the home church to the Appeal for Lutheran World Action. I plead with you, don't disappoint them."



PRESIDENT F. H. KNUBEL, The United Lutheran Church in America: "Life has its regular loyalties and the joy of life is to fulfill those loyalties. Sometimes, however, God sends a great emergency into our lives. The greatest blessing comes in meeting an emergency. The opportunity for such a blessing faces us now."



PRESIDENT J. A. AASGAARD, The Norwegian Lutheran Church of America: "The call comes to serve the armed forces of our nation. Through it our church will break the Bread of Life to thousands in defense industry areas. We will reach orphaned foreign missions. We will bring hope to prisoners of war. Our giving will touch human needs as probably never before."



EXECUTIVE DIRECTOR RALPH H. LONG, National Lutheran Council, the agency through which eight general bodies are promoting and administering Lutheran World Action: "Lutheran World Action is more than an appeal for money. It is the call of Christ to exercise faith, love, mercy, and good will. Our response, therefore, will be the measure of our devotion to Christ and our concern for our fellowmen."

1943 Lutheran World Action Budget

Service Commission	\$ 500,000
Church Abroad	270,000
Commission on American Missions	150,000
War Prisoners' Relief	15,000
Refugee Service	10,000
American Bible Society	5,000
Unforeseen Emergencies ...	50,000
	\$1,000,000

Across Kidron to Gethsemane

By Nathan R. Melhorn

Again a Garden Is the Place of Trial

Matthew 26: 36-46; John 18: 10-12. The Sunday School Lesson for April 18

THE title for the paragraphs on this page was suggested by St. John's record of the night when Jesus was betrayed. He, John, reported his Lord's "intercessory prayer." He gives one the impression that after it was spoken, Jesus and the eleven—Judas had gone earlier into the night—left the Upper Room as a group, walking eastward toward the dawn, and stopping in the privacy of a small plot of ground, the name of which (Gethsemane) meant Olive Press.

Edersheim, in his *Life and Times of Jesus, the Messiah*, has written: "It was a small property enclosed and 'a garden' in the eastern sense, where probably amidst a variety of fruit trees and flowering shrubs, was a lowly, quiet summer retreat, connected with or near by the olive press." He continues, "The present Gethsemane is only some seventy steps square, and though its old, gnarled olives cannot be those (if such there were) of the time of Jesus, since all trees in that valley—those also which stretched their shadows over Jesus—were hewn down in the Roman siege. They may have sprung from the old roots or from the odd kernels. . . . It was a quiet resting place, for retirement, prayer, perhaps sleep, and a trysting place also where not only the Twelve, but also others, may have been wont to meet the Master." Judas knew of it, and from some source was able to follow Jesus and his former companions of the apostolate after having concluded his arrangements to enable his Lord to be arrested and brought to trial.

The Second Garden

Edersheim also devotes a brief amount of time to a reference to that first garden where God placed man, made in His image, and woman, created to be man's companion. Eden was the scene of man's fall from his high estate, but Gethsemane, though likewise the place of temptation, is connected with the victory of the second Adam over the powers of evil that were successful with Adam and Eve, his spouse.

Mark's Gospel describes with considerable detail the conversation which took place between Jesus and Peter between the time they left the Upper Room and the withdrawal of Jesus from him and James and John to pray. Our Lord said to them, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered." Peter responded promptly, "Although all

shall be offended, yet will not I." Then Jesus warned him, "Before the cock crow twice, thou shalt deny me thrice."

Withdrawal to Pray

Very soon after their arrival within the garden, Jesus made known the purpose of His stopping there. He sought the companionship of Peter, James, and John, and withdrew from the remainder of the eleven. Then He stepped away from the three, asking them to watch with Him. It was then that the "prayer of agony," as we call it in distinction from the intercessory prayer of the Upper Room, fell from the lips of Jesus. Three times He said, "Take away this cup from me: nevertheless not what I will, but what Thou wilt."

Following these periods of petition, He returned to the disciples and found them sleeping. They were not condemned, but Luke has recorded a warning given to Peter before they left the Upper Room, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." It is in this connection that Luke places the warning concerning the crowing of the cock, the signal of Peter's denial.

Judas on the Scene

There is, of course, no fathoming the depths of the agony which our Lord experienced as He sought inner strength for what He foresaw would be His sufferings on the morrow. The sentence, "His sweat was as it were great drops of blood falling down to the ground," is indicative of the phe-

nomena of His agony expressed in material terms. Crowding upon Him, however, interrupting, as it were, His communion with the Father in behalf of His mission, came the sounds of the band with swords and staves to arrest Him. Side by side with the leader was Judas.

Peter, James, and John, and the remaining eight apostles were witnesses of what occurred. They saw Judas advance and "betray the Son of man with a kiss." Peter, of course, angered beyond self-control, with his companions was involved in the attempt to rescue the Master by resistance to those who came to take Him. Those who undertake to write an appraisal of the character of this spokesman for the apostles cite the contrasts that occurred, as, for example, his reckless disobedience in drawing his sword and his complete denial that he ever knew the Master, which took place within the scope of a few hours. They point to his boldness in a later day in telling the Jews that they had crucified their Messiah. And his life culminated, according to tradition, with his martyrdom by the Romans. A tradition concerning that is to the effect that declaring himself unworthy to die as did his Master, he sought crucifixion inverted upon the cross instead of upright as happened to his Lord.

The Quiet Disciple

Side by side with Peter, so far as connections with the arrest and betrayal were concerned, was John, who came to be known as the beloved disciple. He saw what Peter saw and followed the crowd to the house of the high priest, where he gained admission for himself and for Peter by the agency of the doorkeeper to whom John spoke and vouched for Peter and thus gained his admission. Both he and Peter were thus able to supply in detail a description of the appearance of Jesus before Annas and later Caiaphas, the son-in-law of Annas and the one who presided over the Sanhedrin when testimony was received against Jesus. From the negative side, all that indicated weakness on the part of Jesus was exposed to these eyewitnesses. One is thus enabled to place a value upon their later contacts with the Master on the basis of which they bore witness to His resurrection and the grace which sustained them through the remainder of their lives.

DAILY BIBLE READINGS

April 12-18

M. Failure in Crises. Matthew 26: 36-46.
T. Helping or Hindering Christ. John 18: 4-11.
W. Praying Against Failure. Luke 22: 31-38.
Th. Trifling With Temptation. 1 Cor. 10: 1-13.
F. Asleep on Duty. Matthew 25: 1-13.
Sat. Christians, Awake! Ephesians 5: 5-15.
S. Watchmen. Isaiah 62: 6-12.

THE YOUNG PEOPLE

By Amos John Traver

CHRIST'S DEATH—Galatians 6: 14

THERE is an old Latin hymn written in A. D. 609 by a little known bishop of the church that runs like this:

"Fulfilled is now what David told;
In true prophetic song of old;
How God the heathen's king should be,
For God is reigning from the Tree."

Probably this last line referred to an old reading from the 96th Psalm, "The Lord reigneth from the tree." Our translators have discarded the reading, but the truth of it is still the rock foundation of our Christian faith. God reigns in human hearts, not so much because of His infinite wisdom and power. It is the cross that won men's allegiance to God. It is the humble mark of the criminal's death that has become the sign of victory.

Legend has it that two men were walking along a Judean highway and ahead of them they saw two others. One was weak and feeble and leaning on the other. Said one of the two observers, "There goes Jesus of Nazareth." Said the other, "Which one?" Said the first, "If you knew Him you would not ask. It is the One upon whom the sick man leans." Yes, it is the One Who went down to the lowest of the low, the One Who stooped to carry the load of a world's sin—that One is Jesus. And because He stooped so low, He reigns King over an empire of human hearts. The sign of His greatest humility is now the sign of triumph. The glory of Paul and the glory of the Church of the ages is the cross.

The Cross and Sin

We must never forget that the cross is the measure of the guilt of sin. In these times we are likely to think of God as an easy-going, good-natured parent. The word "awe" has been dropped from the vocabulary of religion. Reverence has partially taken its place. Yet reverence has often become the sentimental response to altars, candles, stained glass windows and the soft music of an organ. The peace of mind and heart of the Christian was bought with a great price.

Puritanism proved itself cruel and inhuman in its rigor. It has been called "the hard Church." But there was something in Puritanism that we can ill afford to lose. It pictured a holy

God. One Who had no traffic with sin. With all its faults it was better than a soft church, shutting an eye against sin and prating about "a fall in the path upward."

The Cross and Salvation

The arms of the cross reach out like the arms of the prodigal's father of Jesus' parable. They are the symbol of God's great love to us. They represent God's grace saving us because we cannot save ourselves. Bunyan wrote how when Pilgrim came to the cross his burden of sin rolled away into an open grave. With the believer, "the blood of Jesus Christ cleanseth from all unrighteousness."

Death in itself does not atone for sin. We must not set the death of Christ apart from His life. It was the perfect life, the sinless life. Who will explain without the benefit of a simple and childlike faith, just how the sacrifice of His life atoned for our sin? Who can understand "Without the shedding of blood there is no remission of sins?" Only the experience of the peace that comes when we "lay our sins on Jesus" can give us certainty.

Paul knew. He had felt the terrible guilt of sin. Its awful power had driven him to unmeasured efforts against the disciples of Christ. He rushed about Palestine like an insane man, persecuting and imprisoning. No peace came to his confused soul. Then Christ met him on the Damascus road and he surrendered to Him and the storm in his soul was stilled. He became the persecuted instead of the persecutor, yet his faith grew in the forgiving, sustaining power of Christ. He gloried in his sufferings because he felt them to be a part of the honors due a follower of Christ. Nothing else mattered but Christ. To live was Christ; to die was gain.

The Cross and Service

We Lutherans must not be afraid of the word *service*. That, too, is a part of the meaning of the cross. It is the result of salvation, the fruit of forgiveness. David Brainard, missionary to the Indians, wrote, "When the cross was preached I did not need much time to preach morality. A good life followed as the fruit grows on a healthy

tree." The tree of the cross grows the fruit of service.

The danger of service is that we glory in it rather than in the cross that inspires it. That was a fault in the church that Luther reformed. Men gloried in their own goodness. The day of that kind of glorying is not past. There will be many of our friends and neighbors who are not much concerned about Lent and the services and sermons that glorify the cross of Christ. They will speak proudly of their charity, of services rendered to needy neighbors or to the community and nation. Jesus said of those who prayed in public places to be seen of men, that they had their reward. So with all who serve for any other motive than the love that sent Christ to die for us.

The cross is not only the emblem of forgiveness; it is the mark of unselfish service. Jesus thought not of Himself, but of us. Divine love is like that. He followed the selfless path of service through thirty-three years until it ended in the supreme act of renunciation on Calvary. There He gave His own precious blood for us. Love led Him all the way. How can we resist such love? How can we go on living for self when we remember the cross? He bought us with a price.

There was only one cross—the cross that marked the conquest of sin and death. Compared to this cross, what we call our crosses are hardly to be mentioned. Yet the disciple is not above his master, and the Christian is promised no flowery bed of ease on which to fly to heaven. The Christian life on which the shadow of the cross never falls may well be questioned. We are able to carry our crosses only because of the grace of His cross. There we find strength to help us meet trial and temptation bravely.

War with its wounds, its suffering and its death meets its only master in the Christ Who also was wounded, Who also suffered, Who also died. We share His victory by our faith. Well may we glory with Paul in the Cross of Christ.

Wrote Thomas a Kempis:

"Think you to escape

What mortal man can never be without?

What saint upon earth has ever lived apart from the cross and care?

Why, even Jesus Christ, our Lord, was not for one hour free from His passion's pain.

Christ says, 'He needs must suffer,
Rising from the dead,
And enter upon His glory.'

And how do you ask for another road
Than this—the Royal Pathway of the Holy Cross."

* * * *

To LEADERS: Topic date, April 18.
Next topic, "Christ's Resurrection."

Psychiatry for Daily Life

On Being a Real Person. By Harry Emerson Fosdick. Harper and Brothers. 295 pages. \$2.50.

THERE is nothing in this book that has not been written before. The student of psychiatry will find nothing new. On the other hand no book on psychiatry as a practical aid to man has ever been written more effectively. Herein, with Dr. Fosdick's famous brilliant clarity, he applies the principles of psychiatry to the every day man and woman. It will be a tonic to all who read, for a better understanding of their mental and emotional characteristics and for those of their friends. We shall all be better and more sympathetic neighbors for having read it.

Dr. Fosdick states that his purpose "has not been to present an argument for religious faith. . . . I have tried in writing, as in personal counseling, to begin with people as I have found them, and to confront religion only when, following the trail of their problems and needs, I ran headlong into it. Nevertheless, one does run headlong into it." Sudden conversion is rightly given due credit as well as gradualness in religious improvement. But imagine the sawdust trail having Dr. Fosdick's approval!

The core of the book may easily be those sentences concerning "Intake and output." "In whatever way life is approached the power question is central. Output without intake in any realm is fatal. . . . The more strenuous a prophet has been, the more he needs the secluded hour and the 'still small voice.'

The more busy and laborious modern life becomes, the more modern men and women need those inner resources that, as the Psalmist says, restore the soul."

One need merely to add to this Dr. Fosdick's words, "The genuine Christian is not merely the inheritor of a creedal tradition, or the passive servant of an accepted code. His motive power is inward and dynamic—I live; yet not I, but Christ liveth in me," and thus one will appreciate Dr. Fosdick's connecting of psychiatry and religion. Nowhere does he claim that psychiatry is sufficient.

This book helps to clear the smoke-covered windows of our souls so we may once more see life as it really is, and God as He really is.

HENRY CORNEHSEN, JR.

Power for Preaching

The Quest for Preaching Power. By John Nicholls Booth. The Macmillan Co. 240 pages. \$2.

THIS is an age which needs to listen to the preacher's message of the Divine Word. The world at its worst needs pulpit preaching at its best. How shall they hear without a preacher—at his best technique—filled with the Spirit—and equipped with a mastery of preaching skills?

The Quest for Preaching Power is a refresher course in homiletical values. Much of its material is not new to a recent graduate of our theological seminaries, but the seminarian of twenty-five years ago can read this book with profit. It is beautifully written, bristles with practical ideas, emphasizes the *how* rather than the *what* to preach, deals with definite pulpit and pew situations, and gives concrete approaches to difficult problems.

Practical, specific techniques are given in laboratory fashion on sermon building, forceful writing, apt illus-

tration, creative craftsmanship, effective delivery. The reader is introduced to the Gallup Poll with its revelation "that 97 per cent of our population considers the sermon to be the paramount feature in a service of public worship." The Epilogue closes with the statement, "Society challenges the church to preach its message with power. When the demand is not met, the aisles echo to the shuffling of few feet."

JOHN F. FEDDERS.

Quaker Doctrine

New Eyes for Invisibles. By Rufus Jones. Macmillan. 185 pages. \$2.

RUFUS JONES is professor emeritus of philosophy at Haverford College. His graceful style and clear expression have made him for many years a leading expounder of Quaker thought.

Quaker faith rests upon the doctrine of the Inner Light—that God speaks directly to every soul. God speaks to each and His voice within is the authority by which each must live. The Quaker acknowledges no other au-

thority—Pope, Bible, Church, Confession. The Quaker has no sacraments. All life is to him a sacrament. All experiences carry an inner message from God. The Quaker regards the Bible not as an infallible authority but as a precious treasure of "testimony" of men moved by God's Spirit and responding to His Light, or disobeying and neglecting it to their destruction.

Dr. Jones' use of Scripture in this book illustrates this. The Quaker recognizes that in Jesus, God has spoken supremely. He sets up no Creed as the confession of his faith. He confesses his faith by obedience to the Light shining in his soul. And as he obeys, the light increases its shining. It is that Light received and obeyed personally and corporately which leads him into all good works and into all Truth, as God gives to each His own gift for the edification of all.

This little book shows how such a faith functions in crises such as this through which we are passing. It points out that the crisis has come because men have neglected the Inner Light, engrossed with the external, mechanical, materialistic. We have failed to see God in the order of the Universe and we have ordered our lives by selfish expediency or by external authority, political, scientific or ecclesiastical, instead of by the Light of His Spirit.

C. P. HARRY.

Moses in Verse

A Tale That Is Told. By Andreas Bard. Lutheran Literary Board. 63 pages. \$1.

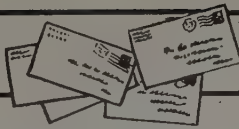
FROM the heart and the pen of that eminent preacher and litterateur, Dr. Andreas Bard, comes a little volume entitled, "A Tale That Is Told."

It is a poem of transcending beauty and literary excellence, reverently presenting Moses as an Egyptian prince, a lonely intellectual, a homebuilder, a man of action, a pensive old man, and a prophet of hope.

Dr. Bard's work is a moving piece setting forth in lyric loveliness and with dramatic power the mind, the moods, the motives of that mighty, mountain-man Moses. The writer makes this great and lonely Hebrew walk across the pages of the book and we see that magnificent character portrayed in his hopes and dreams, his sorrows and disappointments, his moments of high communion with the Eternal God.

Dr. Bard is a glorious preacher, a superb poet, and he is at his best in this volume of verse. It is the mature achievement of a man of brilliance and deep spiritual understanding, and will give to the reader a new insight into the heart of Moses.

WILSON P. ARD.



To Layman Smith from the Minister's Wife

Anderson, Ind.

Dear Mr. Smith:

I AM thinking of you today because I am a minister's daughter and a minister's wife and you have done one of the most Christlike things I have ever known a layman to do.

Do you remember years ago when there was difficulty in your congregation? When the two distinct classes in your organization were pulling against each other, finances were low, progress was backwards, and your pastor was getting all the blame?

You will remember how long and faithfully he had served you, how hard he had fought to keep the world out of the church, how noble a man and how splendid a pastor he had always been. Conditions became worse in spite of all your pastor could do. And then the miracle happened. God's Spirit touched your heart.

His Spirit reminded you of the ancient battle between the Israelites and the Amalekites. (Ex. 17: 9-13.) As long as Moses' hands were raised above Israel's army, Israel prevailed. When he let down his hands, Amalek prevailed. But Moses' hands were heavy, so Aaron and Hur stayed his hands, one on one side and one on the other; and Moses' hands were steady until the going down of the sun.

You saw that your pastor's hands, too, were tired—and his heart heavy—because he could no longer hold them up and help his people win their victories. The Spirit called you to be an Aaron and led you to a Hur. Oh, Hur was just another councilman—just as you were. But you two, holding up his hands, were enough to turn the battle from defeat to victory.

The Method Used

It was very simple. You decided to stop criticizing your pastor or listening to criticism about him. You would commend him for his labors and point out his excellencies to other members. But best of all, instead of being negative regarding the plans he suggested, you would follow his leadership with your whole heart.

That is what you did. At the next council meeting when your pastor suggested a project in evangelism, instead of throwing cold water on the idea, you said, "Pastor, that's what the church is for—to save souls. Suppose you out-

line your plan and we'll help you work it out." At the same meeting you learned that the apportionment was several hundred dollars short. After the meeting you got together with some of the councilmen and said, "Let's make it up and surprise the pastor. We can divide the names of the members among us. Here's my check!"

Councilman Hur backed you up, and before you left the church that night you had even made arrangements with the men to meet at the parsonage to do repair jobs that were badly needed!

That was the beginning. Because you had stood so firmly behind the pastor's preaching mission, the other councilmen became fired with the idea. When it was over, you will recall what a wonderful experience in Christian growth it was—not to mention in Christian co-operation.

The repair jobs in the parsonage ended with new paint inside and out, a new stove in the kitchen, a new rug on the living room floor.

People began to say, "What's happened to St. Mark's? It's alive again! And the members said, 'What excellent sermons the pastor is preaching! What assurance and radiance he has!' And the council smiled among themselves and said, 'How good to have the apportionment paid again in full.'"

Love Manifested

Even the children caught the spirit. What could they do? The pastor's birthday would be coming along soon. Why not a shower of socks? And so it was. Is it any wonder that night that old Mrs. Jones felt an added warmth and beauty in the pastor's ministry at her bedside? Oh, it wasn't just the socks: it was the love they manifested.

A simple word—love. But you spoke it that night in the council meeting. Not disinterestedness but co-operation. Not criticism but kindness. Not a stumbling block but a godsend.

When you lay down one night, you thought: "What if it were Jesus standing in my pastor's place? How easy then to be a Peter, or John or Paul! How willingly I would sacrifice my time for His cause, follow His lead! How joyfully I would care for the sick, the aged, the weak.

But my pastor—he is not Jesus. But he is Jesus' brother and friend. 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me,' you hear. 'Inasmuch as ye have not done it unto one of the least of these,' you add,

"ye have not done it unto me." Jesus and the Twelve are no longer on earth. Now pastors and councilmen! Your relationship to your pastor and the Kingdom became clear cut, shining.

"Behold, how these Christians love one another!" Where should we find more evidence of love than between pastor and people? Assurance of his people's affection is one of the greatest securities a pastor has. With it, his strength is doubled; without it, his hands grow tired, and fall, and one band of the Mighty Army is in retreat.

Because the Christ in you met the Christ in him, last year when your pastor left you, yours was one of the finest spirited congregations in the whole synod. The cleft was gone; and what work you had done to the glory of God! Just because one councilman remembered his vow and lived by it.

And so I write a "thank you" letter, because I have learned the story of a councilman who tried Faith and Love—who saved the usefulness of one minister, the life of one congregation.

A Word of Appreciation

Florence, S. C.

Dear LUTHERAN:

OUR copy of THE LUTHERAN for March 3 just received. I want to thank you especially for the article, "You and I," by Chaplain Swan. I thought it so worthy of every soldier's reading that I immediately put it on the bulletin board, asking "my boys" to give it a few minutes of sincere deliberation. Thank you for it.

I am hostess at our club here, and I am trying my best to be a "Mom" to our boys away from their homes and Moms.

Praying God's blessings upon you, I am, sincerely,

Mrs. W. B. HARRIS, Sr.

Ministerial Students

Dear LUTHERAN:

Do you know that first and second year Roman Catholic ministerial students are excused from military service while Lutheran and other Protestant first and second year students are not excused? That Lutheran boys are marched to the battlefield but Roman Catholic boys for the ministry are saved for their church?

Are we asleep, or are we just slow in getting these things through our heads?

K. S. EHRHART.

Brodbecks, Pa.

Women in Full-time Church Service

Philadelphia Motherhouse Hostess to Notable Conference

MARCH 13, in response to an official call by the Board of Deaconess Work, a company of women gathered in Philadelphia. The meeting occurred in obedience to the Church's authorization of its Board of Deaconess Work at the Louisville convention and has a title of distinction, "The First Council of Women in Full-time Service." Those in attendance were deaconesses, parish workers, missionaries, teachers, board members and secretaries, social mission workers, editors, and promotional secretaries.

The committee through whom the program of the discussions was arranged consisted of Mrs. Edmund Funk, Philadelphia, Pa.; Mrs. George H. Haase, Emerson, Nebr.; Mrs. E. S. Lewars, Gettysburg, Pa.; Mrs. O. A. Sardeson, New York City; Sister Martha Hansen, Baltimore Motherhouse; Sister Anna Ebert, Philadelphia Motherhouse.

Mrs. Elsie Singmaster Lewars presided. The conference began with a period of devotion which Sister Martha Hansen conducted. Dr. Harvey D. Hoover, president of the Board of Deaconess Work, read the official call, after which Sister Anna Ebert discussed "The Significance of This Council." Following an introductory comment on the consciousness as church women "of the obligations laid upon us by our Church," she grouped her presentation under the headings:

- I. The mind of Christ concerning the ministries of women.
- II. An interpretation of and an emphasis on the meaning of vocation.
- III. The tendency to drift away from the church in the younger generation of young women.

Impressive Addresses

Mrs. Bertram Pickard, Washington, D. C., offered the first formal discussion, an interesting and impressive paper on "Women in the Modern World." Mrs. Pickard was born in England and is a member of the Society of Friends. With her husband, she was at Geneva, Switzerland, during the years 1926 to 1940, serving on the directorate of the Friends' Center in that city. Since 1940 she has been a lecturer for women's clubs in America.

Following luncheon, Miss Edith E. Lowry presented "Opportunities for Service for Women in the Church."

Miss Lowry is one of the two executive secretaries of the Home Missions Council of North America. She was born in Plainfield, N. J., was graduated from Wellesley College, and has served several ecclesiastical organizations. Her first connection was with the Presbyterian Board of National Missions. On the staff of the Council of Women for Home Missions, her particular assignment was work in behalf of migrants. From her "who's who" one quotes: "always an active member of the Baptist Church."



Mrs. Elsie Singmaster
Lewars

Recommendations

Apropos of current Lutheran activities for service, Dr. F. Eppling Reinartz spoke concerning "Our Church in This War and in the Post-war Period." Dr. Bertha Paulssen's subject was "Facing This Reality." Dr. Paulssen's services

are such that Lutherans are no longer told but reminded, that she is a distinguished scholar, whose Ph.D. was bestowed in Germany with psychology as a major. Since her residence in America, she has been a member of the faculties of Wagner and Gettysburg Colleges and is now at Muhlenberg. Her training, her experience in social work in Hamburg and her convictions make her an ardent church woman.

At both the forenoon and afternoon periods of the conference, place and time were given for questions. The influence of the meeting lingered after the formal adjournment, and led those whose engagements permitted them to do so to remain in conference in order to give form to the discussions of the Council. Sister Anna Ebert was chosen chairman, and the following resolutions were adopted:

1. That an exhaustive list be made of:
 - a. All full-time workers in the Church and their positions.
 - b. The educational background and experience of these workers.
 - c. All the positions the Church now offers listed categorically, with salaries paid.
 - d. An analysis of the positions now held and the opportunities for service which should be offered by the Church.
2. That the Board of Deaconess Work plan for the establishment of additional facilities for full-time and part-time Christian workers.

It is expected that this first council will be approved by the U. L. C. A. Board of Deaconess Work and that further progress will be made in realizing the Church's expectations in the sphere of women's work.

A Merited Memorial

A GIFT of \$5,000 to the memory of W. A. Mauney, formerly of Kings Mountain, N. C., and his son, D. H. Mauney, formerly of Lincolnton, N. C., has recently been made by the Long Shoals Cotton Mills, Lincolnton, N. C., to Trinity Lutheran Church, Jackson, Miss., to be used in placing a memorial in their proposed new church. The gift is to be administered by Pastor H. Brent Schaeffer because of his long years of connection with these men in Christian friendship and service.

The Long Shoals Cotton Mills were developed under the leadership of W. A. Mauney, and for many years were served by D. H. Mauney as general manager. A son of D. H. Mauney, W. A. Mauney, II, is now acting secretary-treasurer.

W. A. Mauney and his brother, J. S. Mauney, were pioneer residents of Kings Mountain, N. C., and were prime factors in its industrial, civic, and religious development. Beside great and aggressive support and leadership in their own congregations, these two brothers and their families gave \$100,000 for a girls' dormitory at Lenoir Rhyne College, built a church for Grace Lutheran congregation at Hendersonville, N. C., were active in the organization of a Lutheran congregation at Shelby, N. C., and have given liberal support to the institutions and causes of the Lutheran Church in the South.

Andrew Mauney—a Christian patriarch! Hunter Mauney, his son—a pillar of his church!

Under the sponsorship and direction of the Board of American Missions a definite program of Lutheran evangelism is planned for Jackson, Miss. A very definite part of the plan is the construction of a new church, the completion of which will bring the active promotion of the program. Situated in a vast non-Lutheran territory, yet with half the population not members of any church, it is the purpose of our Church to project itself upon the public mind and in an intensive evangelistic appeal proclaim the faith and life to which it holds.

This gift of \$5,000 is to be applied to the new church in Jackson with the understanding that the plans proposed for the new church will be successfully developed. An appeal for \$22,500 outside the congregation is being made. This gift brings the amount received to about half the total.

Up New York Way

SUMMER ACTIVITIES OF SYNOD ANNOUNCED

By PAUL C. WHITE

THE battleship *Richelieu* steamed into New York Harbor some little time ago. It reminded us of the basic fact that New York is still a city of all nations. The sailors from this wounded battleship in their gay uniforms with their red-topped sailors' caps can be observed on the main New York avenues, smiling and happy even though a world tragedy has overtaken them and their loved ones. Standing for a brief moment at Times Square, we observed these French sailors as well as soldiers and sailors from Greece, Australia, Canada, Britain, and New Zealand. It is possible for the people of the world to live peacefully together, for New York City witnesses to this fact.

Synod's Convention Changed

Because of the heavy travel on New York City subways and the necessity for delegates to seek hotel accommodations in various parts of the city, action has been taken to transfer the convention of synod from Good Shepherd Church, Brooklyn, to St. Peter's Church, Lexington Ave. and 54th St., New York City. The convention will be held June 21-24, 1943. It is the feeling of the synod that during these war days, the Church should make every effort to adjust its program to the best advantage of all.

Summer Program Announced

Camp Mahetu for Girls—ages 8-17—under the direction of the Lutheran Girls' Camp Association, will be open during the months of July and August for the full camping season. Mrs. Dorothy Zerbst Slater, a member of Good Shepherd Church, Weehawken, N. J., is the directress of the camp, having headed this part of our work among the girls since the founding of the camp. Camp Mahetu is located on Lake Kanawake, near Sloatsburg, N. Y.

Camp Trexler for Boys, the Rev. Edward B. Buller director, will carry out its full program for the summer period including the months of July and August. This camp is located on Lake Stahahe in the Interstate Park, near Southfields, N. Y. Pastor Buller in addition to serving as director of the camp is pastor at First Church, Pearl River, New York.

The Lutheran Summer School for Church Workers will be held July 22-27, at Silver Bay-on-Lake George, N. Y. A full program is being developed for the school and we look forward with

Paul C. White,
Ph.D.,
Secretary of
the United
Synod of New
York and a
member of
"The
Lutheran's"
News Letter
Staff



anticipation of this vital summer experience in the heart of the Adirondack Mountains. The Rev. Hugo L. Dressler of Atonement Church, Buffalo, is the general chairman, and the Rev. Dr. Chalmers E. Frontz of First Church, Albany, the director, and Dr. Paul C. White, the dean.

The Pinecrest Dunes Leadership School, located near Peconic, Long Island, will be in session from August 29 to September 6. The Rev. Dorr R. Crounse of Franklin Square is the dean and the Rev. Stephen O. Hirzel of Baldwin, Long Island, assistant dean.

In Our Congregations

St. Paul's, Utica, N. Y., the Rev. Paul Arnold pastor, has among its members Miss Charlotte Fandre and Miss Doretta Fandre, who recall very vividly fifty years ago when the Luther League of New York State was organized. It is of interest to realize that in 1893 in Utica the Hon. E. F. Eilert was elected president of this association and these charter members of the Luther League are hoping to celebrate that anniversary this year.

St. Paul's Church, St. Johnsville, the Rev. Franklin J. Schweiger pastor, announces a special Lenten emphasis in the field of evangelism. Under Pastor Schweiger's guidance the "Volunteer Evangelism Committee" has been organized to visit every member of the congregation. An effort will be made to win new members to the Church.

Zion Church, Brooklyn, the Rev. F. P. Nissen pastor, has announced a special Lenten educational program for this vital season. On each Sunday morning during the Sunday school hour general representatives of the Church will outline the work of such basic boards and agencies of the Church as Home Missions, Lutheran World Action, Foreign Missions, Parish Education, Higher Education, and Social Missions.

This program was developed in order to give the members of the congregation a true understanding of the total work of the Church. The general representatives of the Church will meet with the adults during the Sunday school hour to present the practical work of the Board and later will preach at the Chief Service.

Ascension Church, Franklin Square, the Rev. Dorr Crounse pastor, has undertaken to meet the problem of better Sunday school work by dividing the Sunday school into two sections. Following the early morning Matins, the regular session of the Sunday school is held. During the time of the Chief Service, the nursery and beginners' departments meet. This plan has aided in solving many problems.

Emanuel Church, Brooklyn, the Rev. Gunther Stippich pastor, has interested itself in a deeper understanding of the general work of the Church. With that in mind the secretary of the New York Synod was invited to spend an evening with the church council to outline the complete synodical program and give information concerning the general work of the Church. Following this the secretary addressed the entire congregation at a Sunday service, and in this way they have come to a fuller understanding of the Church at work.

Golden Anniversary

DURING the week of February 25 Dr. E. H. Kohn, pastor of the Church of the Good Shepherd at Mount Holly, N. C., became the dean of all active ministers in North Carolina. The *Mount Holly News* also claims another distinction for Dr. Kohn: that he is the oldest minister in point of service in any one charge in North Carolina. He has spent thirty of his fifty years in the ministry at Good Shepherd Church.

Dr. Kohn is an alumnus of the Philadelphia Theological Seminary, and was among those who organized a Sunday school on the seminary campus, out of which has grown Ascension Lutheran Church. He did mission work in Philadelphia for two years after his ordination in 1893 by the Ministerium of Pennsylvania in Dr. Adolph Spaeth's church.

The editor of the *Mount Holly News* pays tribute to this beloved pastor: "His life here has been dominated by the love he bore for our community, and by the eager and even passionate desire he displayed for Christianity and his fellowmen. . . . He has loved and served the people here with a wise and persevering faith. . . . His success has resulted from long years of unparalleled experience with men and with God."

Allentown Conference News

By WARREN C. HEINLY

FOUNDATIONS are being laid and preliminary details arranged for the promotion of Lutheran World Action in the Allentown Conference under the direction of the conference chairman, C. C. Snyder, D.D. The first meeting was held with district chairmen, Pastors Warren C. Heinly, Allentown; G. Franklin Gehr, D.D., Bethlehem; and W. C. G. Veit, Easton, for the purpose of adding to the personnel of the com-

mittee leaders from the various organizations of the church. The entire committee gathered for another meeting with the Rev. Paul C. Emple on February 23 in St. Peter's, Bethlehem, to discuss general plans for the campaign. Final plans were to be made at a meeting held in St. Peter's, Bethlehem, March 19.

The departmental session of the Allentown Conference Lutheran League was held at St. Luke's Church, Allentown, February 17. More than 100 young people from Allentown and Bethlehem attended. The feature of the meeting was the discussion of five branches of Lutheran League activities. The president, Richard G. Hoffert, was in charge of the discussion of administration. The educational secretary, Frances Gangwere, led the discussion on education. Missionary work was in charge of Margaret R. Eberly, conference missionary secretary and treasurer of the Ministerium's Lutheran League. Life Service was led by Clara E. Schleicher. Publicity was in charge of James J. Frankenfield. The Intermediate Department was in charge of Mrs. Arthur J. Harwick, secretary.

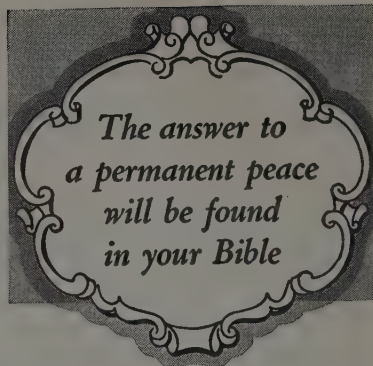
Pastor P. A. Wohlson of St. John's, Stroudsburg, is ministering to the spiritual needs of men in the armed forces of the nation stationed at Tobyhanna, Pennsylvania.

When the Greyhound bus in which thirty-three passengers were riding upset near Stroudsburg February 19, the Rev. P. A. Wohlson of St. John's Church rushed to the scene of the accident with the ministrations of the Church. Two of the injured passengers are still confined in the Stroudsburg Hospital.

Redeemer Church, Allentown, the Rev. Walter Williams pastor, held a unique service in honor of service men February 17. Parents and friends of twenty-seven men in service were in attendance. The work being done in behalf of the men in the service was reviewed and the work of the National Lutheran Council was presented by the Rev. Warren C. Heinly of St. Peter's, Allentown.

Dr. C. C. Snyder addressed an all-Negro contingent of selectees leaving Bethlehem February 22. In his message, Pastor Snyder urged the men to contact God and to keep in touch with folks on the home front while they were in service.

Sister Anna Ebert, head sister of the Philadelphia Motherhouse, told members of the Allentown Rotary Club February 20 of the history of deaconess work and of the qualifications necessary to become a deaconess in the Lutheran Church.



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The Rev. Henry Cornehlisen, Jr., pastor of St. John's, Easton, was the speaker at the community vesper service in the Gideon F. Egner Memorial Chapel at Muhlenberg College, February 28.

Thirtieth Anniversary

Allentown, Pa. St. James Church, the Rev. Raymond J. Heckman pastor, conducted a week of special services



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February 28 to March 7 in observance of their thirtieth anniversary. The addresses at the services were delivered by the pastor; the Rev. Charles Krauth Fegley, organizer of the congregation, now pastor at Weehawken, N. J.; Dr. Frederick C. Wunder, pastor of St. Matthew's Church, Allentown; the Rev. Harvey C. Snyder, president of the Allentown Conference; the Rev. Samuel K. Kistler, the Rev. William H. Stebbins, and Mr. James Ziegenfus, a student at Gettysburg Seminary, sons of the congregation. The celebration closed March 7 with the sermon by Dr. John D. M. Brown, professor at

Muhlenberg College, at the morning service, and an address by the Hon. James F. Henninger, judge of Lehigh County Court, at the evening service.

This congregation originated with Sunday school services held in the Washington School Building by the Rev. John A. Scheffer. Ten years later the congregation was organized by the Rev. Charles K. Fegley, field missionary. The present building was erected in June 1916. The congregation became self supporting May 1, 1922. The present membership is 1,098 baptized, 657 confirmed, and 430 communing members.

Rochester—The Flower City

A SUCCESSFUL CAMPAIGN OF EVANGELISM
Pastor Trebert's Ministry and Monument

By HOWARD A. KUHNLE



Pastors William M. Horn, Oscar W. Carlson, William Long Dowler
and Alfred J. Schroder

THE Rev. Oscar W. Carlson, director of evangelism of the Board of Social Missions of the U. L. C. A., has just conducted a highly successful united campaign of evangelism for the churches of the United Synod of New York in Rochester and vicinity.

Pastor Carlson met with the workers enlisted by the pastors Sunday evening, February 21, at the Church of the Reformation in order to instruct and advise them on the necessity for evangelism and on the best ways of calling upon prospective members. Monday, Tuesday, and Wednesday evenings, the workers met for supper at Reformation, followed by a brief period of instruction by Mr. Carlson. Then they called on prospective members of their respective congregations, as instructed by their pastors. As a result of the campaign, many new members have been enlisted in our congregations, either through transfer from other congregations or by attendance at the adult classes held during the Lenten season.

Actual reception into congregations will depend upon the plans of each church.

The united evangelism campaign was a project of the Lutheran Mission Union which has done a great deal for the past fifty years in establishing congregations; but this was a new venture for the organization. The committee, consisting of Dr. F. R. Knubel, chairman, pastor of Reformation; the Rev. William M. Horn, pastor of the Church of Peace, in charge of the suppers; the Rev. Alfred J. Schroder, assistant pastor of Christ Church, in charge of finances; the Rev. Paul H. C. Schmieder, pastor of St. John's, in charge of literature; the Rev. William Long Dowler, pastor of Redeemer, in charge of publicity; and Heiby W. Ungerer, Esq., president of the Mission Union, and a member of Reformation, deserve a great deal of credit, especially for the splendid work in preparing advance details.

The committee, our pastors, and congregations are well satisfied with the



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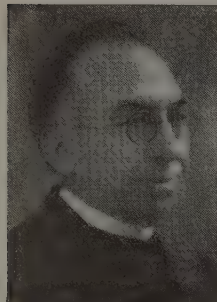
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work of Pastor Carlson, and would recommend him highly for similar service in other communities. His work is wholly constructive, and he has a sane, Lutheran approach.

Retirement of Pastor Trebert

The Rev. William Trebert, pastor of St. Luke's Church since 1906, retired March 1, and has been made pastor emeritus. When he became pastor of the congregation it was a struggling group with only a few members, having been founded in 1899. Due largely to the consecration and efforts of its pastor, St. Luke's has developed a spirituality, loyalty, and unity which might well be the joy of any pastor and con-

gregation. The high point in the history of the congregation and of Pastor Trebert's ministry was the erection of its beautiful building in 1931 in the very heart of the city directly across from the new post office and facing one of the city's



The Rev. William Trebert

many small parks. Truly this building is a gem. St. Luke's has been a generous supporter of benevolent programs, in addition to regular apportionment, and has sent thousands of dollars throughout the world in the course of the years. The 1942 synodical minutes list St. Luke's with total assets of \$140,500, including an endowment of \$17,000. There is no debt.

Pastor Trebert, a graduate of Wagner College and the Philadelphia Seminary, was ordained by the New York Ministerium in 1900. He has served St. Peter's Church, Plainfield, N. J.; St. John's, Middletown; St. Luke's, Chester; and St. Paul's, Narrowsburg, N. Y., prior to coming to St. Luke's Church. He is a former president of the Rochester Conference of the Ministerium. His successor in St. Luke's is the Rev. Adam Schreiber, formerly pastor of St. Paul's Church, Fresno, Calif. Rochester Lutherans feel that the words of Jesus may well be applied to Pastor Trebert, "Well done, thou good and faithful servant." He will live in Brighton.

Installation of Pastor Stackel

The Rev. Robert W. Stackel was installed as pastor of Emmanuel Church by Dr. J. Sahner Blank, president of the Western Conference. Two solidly constructive sermons were preached by Dr. Blank and Dr. G. Franklin Gehr, pastor of Salem Church, Bethlehem,

Pa., who is the father-in-law of the newly installed pastor. During the course of conversation before the installation service, Dr. Blank and Dr. Gehr made the unexpected discovery that they are both natives of Greensburg, Pa., and that both were baptized in First Church of that city.

Dr. F. R. Knubel was the chief speaker at the congregational and community reception to Pastor and Mrs. Stackel. This was particularly appropriate, since Emmanuel's new minister is a spiritual son of the Church of the Reformation.

Pastor Stackel's successor at St. Paul's Church, Dansville, is the Rev. William R. Fairman, assistant pastor of

Holy Trinity Church, Buffalo, of which Dr. Henry J. Pflum is pastor. Mr. Fairman was ordained by the New York Synod in 1939, after the call to Buffalo, and both he and his wife are from Philadelphia.

One of Pastor Stackel's last acts in Dansville was the dedication of an original oil painting in the Sunday school chapel, by Alfred L. Melenbacker, Jr., of Wayland, N. Y., a senior in the School of Fine Arts at Syracuse University. The painting depicts devotionally and reverently the Crucifixion, with each of the three services represented by a boy looking on: the sailor is at attention, the soldier is kneeling, and the marine is on one knee at prayer.



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The Rev. Harold Haas, formerly assistant pastor of the Inner Mission Society and of St. John's Church, is the new pastor of St. Paul's Church, Linden, New Jersey.

The Rochester section of the Western Conference held its pre-Lenten retreat at Emmanuel Church. The meditation was given by the Rev. Alfred J. Schroder, the service was in charge of Pastor Stackel, and the luncheon address was given by the Rev. Edward T. Horn, III, pastor of the Lutheran Church, Ithaca, N. Y.

Dr. F. R. Knubel is to be congratulated on his election as vice-president of the Board of Education of the U. L. C. A., and chairman of the Committee on Seminaries. He is also a member of the synodical Board of Education, and was formerly its president.

Holmes Dysinger, D.D., LL. D.

(Continued from page 2)

to the World Conference on Faith and Order, Lausanne, Switzerland, 1917. He has been a contributor to numerous newspapers and magazines, writing on educational and theological topics.

A Tribute From MARTIN SCHROEDER, Lincoln, Nebraska

WHEN Dean Emeritus Holmes Dysinger of the Western Theological Seminary, Fremont, Nebr., played his first round of golf on the seventy-fifth anniversary of his birthday, he demonstrated one of the philosophies of his rich life; namely, that years do not necessarily affect a man's capacity for new interests and diversions. March 26, 1943, Dr. Dysinger reached the ninetieth milestone and his attitudes toward life have not changed. Happy in his contacts with the younger generation and eager to follow latest developments in thought and action, he is to this very day a prodigious reader of latest publications, and his presence at public gatherings is always noted with admiration of his vivacity in being one among many asking no favors in behalf of his years.

Until five years ago Dr. Dysinger taught his classes with undiminished vigor and even carried added duties at Midland College. Though no longer on the active faculty, he is considered as much a part of the organization as ever, serving on committees and special assignments for which his long experience particularly qualifies him.

Dr. Dysinger began his teaching career in 1870 in a Pennsylvania country school, dealing with youngsters often older and heavier than himself, but no mishap is on record. His native

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endowment as a teacher never failed him then, and apparently never since, to derive sufficient joy for sixty-eight years of uninterrupted teaching. To treat his students with an understanding heart and kindness was one of his never-failing qualities in the school room. On the other hand, his defense of and activities for Lutheran education for the West and in the West showed the pioneer unsparing in firmness in behalf of the cause.

In following the call to Western Seminary he was fully aware of the problems with which western Lutheranism was more than amply supplied. Immigration was then flourishing and the assimilation of nationalities was still a long way off. This fact, until comparatively recent years, added great burdens to the responsibilities, desiring to serve the whole church, yet facing difficulties in various directions. These trying years in the life of the celebrant should not be passed by in silence but given true recognition. Those who watched him then will always remember his sense of justice and desire to do the greatest good to the greatest number of people.

Reading, Pa. Sister Eda Ahlberg has been assigned to the work of the Lutheran Hospice at 1516 Mineral Spring Road. She was formerly the deaconess in charge of the Lutheran Preventorium at River Crest, near Phoenixville.

Sister Clara Knoob is assisting in the inner mission work in Reading. Both of these deaconesses are receiving a warm welcome in the community.

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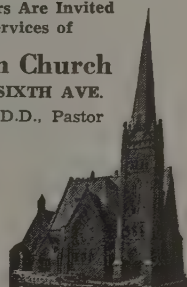
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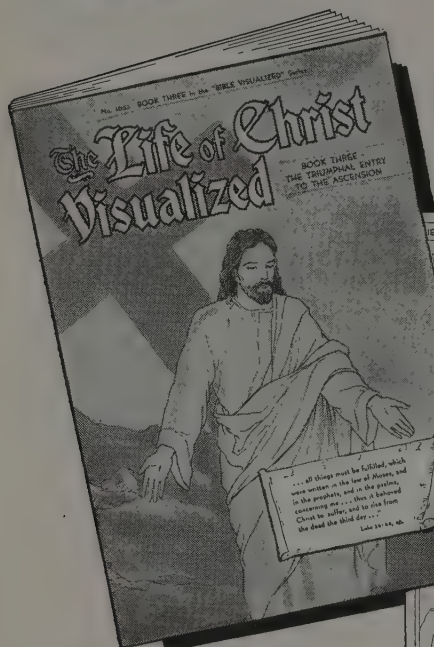
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U.L.C.A. Chaplains

The Rev. Richard W. Albert, pastor of First Church, Bellefontaine, Ohio, has entered the service as Navy chaplain and is at present located at the Chaplains' School at Norfolk, Va.

From another source THE LUTHERAN learns that Chaplain Frank M. Brown, whose rank when he last communicated with THE LUTHERAN was that of major, has been promoted to a lieutenant colonel. He is engaged in the performance of duties of division chaplain.

His father, Mr. Frank Brown, has recently reported to THE LUTHERAN that Lieutenant Colonel Brown offered the prayer of dedication of the American flag which was formally presented to the division on February 22. The following are the paragraphs of the prayer:

O Lord God Almighty, from Whom the rainbow is a symbol of mercy, and the cross a sign of love, so may this flag of the United States of America be a sign of our nation's blessings.

Be with us, O Lord, on this happy and inspiring occasion, and bless this flag of our country.

May the red remind us of the valor and zeal of all patriots, the white be a sign of hope and purity, and the blue signify loyalty, truth, and reverence.

May the thirteen stripes and the forty-eight stars remind us of the mighty increase of our land and the need for unity and devotion.

As we raise this flag higher and higher, O Lord, so may our love and courage to our country increase, so that by Thy help we may come safely through all the storms and tempests and ever remain an inspiration for freedom and for righteousness.

So help us with courage and might to hold this flag aloft o'er the land of the free and the home of the brave; through Jesus Christ our Lord. Amen.

Chaplain Ira S. Fritz, First Lieutenant, U. S. Army, until recently pastor of St. James Church, Philadelphia, Pa., is now on active duty with the troops at A. F. R. T. C., Fort Knox, Ky. Chaplain Fritz is a graduate of the Chaplain School of the U. S. Army at Harvard University, and is a veteran of World War I, having served in France with the 304th Engineers, 79th Division. Mrs. Fritz and two sons, Jack and Edward, are living in Lancaster, Pennsylvania.

The Rev. Harlon M. Miller, pastor of Bethlehem Church, Portage, Wis., for the past eighteen months, has entered the country's service as a chaplain in the Navy. He has reported at the Chaplains' School at Norfolk, Va.

While members of his congregation

regret to see him leave the community, they are proud that he has been called upon to serve his country during this critical period, and feel that he will be of immeasurable good in bringing spiritual help and guidance to thousands of young men in the armed forces.

During his absence, the church will be supplied by the Rev. George Flora of Wisconsin Dells, who will also continue to serve as pastor of Bethany Church in that community. Chaplain Miller's family will make their home in Portage; at least until he is assigned in the service.

The Rev. O. K. Oelke, pastor for less than a year at St. Paul's Church, Glasco, Kan., received his commission as chaplain in the U. S. Army and was inducted into service March 1. He is the fourth pastor from the Kansas Synod to enter the ranks of the chaplaincy. Arrangements for supply of the parish have not as yet been made officially.

Two more Illinois Synod pastors have entered the chaplaincy; namely, the Rev. Albert H. Schnake, Villa Park, Ill., and the Rev. Bannen Y. Swope.

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For Family: Bambi, Fantasia, The Great Commandment, Holiday Inn, In Which We Serve, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, The Commandos Strike at Dawn, For Me and My Gal, Fortress on the Volga, Gentleman Jim, George Washington Slept Here, Keeper of the Flame, Life Begins at 8.30, The Magnificent Ambersons, Moscow Strikes Back, Mrs. Miniver, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, Shadow of a Doubt, The Siege of Leningrad, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman.

Air Force (War.)
Harry Carey
John Garfield
John Ridgely
George Tobias

Drama. Career of a Flying Fortress and crew from Hickham Field to Wake Island to Manila to devastating naval victory near Australia.

Skillfully directed to convey definite feeling of participation in exploits shown. Characterizations interesting if cliché-ridden. *Thrillingly executed*, but made less than convincing overall by tendency to overplay. **M, Y, C**

Calaboose (UA)
Noah Beery, Jr.
Jimmy Rogers

Farce about two cowboys who try to be jailed so that they can be "reformed" by sheriff's daughter.

A forced story with labored, stilted performances that fail to let the comedy through. **Y, C**

The Crystal Ball (UA)
P. Goddard
Ray Milland

Comedy. A Texas girl gets involved with fake medium and thereby wins a wealthy playboy.

A pretentious attempt peopled by artificial, unsavory characters. What is usually meant by "typically Hollywood." **M**

The Great Impersonation (Univ.)
Evelyn Ankers
Ralph Bellamy

Melodrama. A spy tale based on physical resemblance of British upper-class wastrel and a Nazi official.

Utterly incredible, but better acted and directed than average spy melodrama. Early revelation of secret, however, kills suspense and thereafter all is routine, fabulous cops-and-robbers fare. **M, Y**

† **Journey for Margaret (MGM)**
Fay Bainter
Laraine Day
Maxine O'Brien
Wm. Severn
Robert Young

Drama. Hardened war correspondent is drawn to two shattered child victims of London bombing, eventually persuaded by their trust to adopt them.

Surprisingly restrained for what could easily have been a mere "tear jerker," characterized by sincere, moving performances. **M, Y**

Wrecking Crew (Par.)
Richard Arlen
Esther Dale
Chester Morris
Jean Parker

Melodrama climaxes a tale of men whose business it is to tear down condemned skyscrapers.

A mediocre story fraught with fist fights and cliff-hanging exploits, but interesting in its portrayal of methods used in little-known enterprise. *Nerve-racking.* **M, Y**

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The former entered the naval chaplaincy and reported at Norfolk, Va., February 22. The latter has entered the Army chaplaincy and reported at the Chaplains' School at Harvard University, Cambridge, Mass.

Chaplain Schnake had been pastor at Villa Park since 1939, and the congregation enjoyed a substantial growth during his ministry. Chaplain Swope since 1940 has been the successful pastor of the Sedgewickville Parish, Mo., of the Illinois Synod.

The Rev. Albert W. Shumaker, for twelve years pastor of the Church of the Ascension, Mt. Airy, Philadelphia, Pa., resigned this pastorate to accept a commission as a chaplain in the U. S. Army, and entered the Chaplains' School at Harvard University March 13. His resignation was accepted with regret. On the evening of March 8 the congregation held a reception for Pastor and Mrs. Shumaker, at which time they were recipients of a purse and gifts with words of appreciation by representatives of the various auxiliaries of the congregation. Pastor Shumaker has taken an active interest in Lutheran and interdenominational church life of the city.

Dr. L. L. Uhl

THE death of our beloved and venerable missionary, Dr. L. L. Uhl, takes me back to the early years of my service in India. When, in December 1908, he assigned me my first tasks in the Guntur College, and, with his usual care and thoughtfulness showed me what he wanted me to do, I was greatly impressed by his high sense of duty and responsibility. Later I came to the conclusion that the reason why not only Indian Christians but also Hindus and Mohammedans respected him so highly lay in their seeing in him a man of sincerity, truthfulness, and conviction. His students and others were aware of the reality of his fellowship with God and of the purity of his character and learned from him the necessity of hard work and thoroughness.

As we think of the recently celebrated Centenary of our India Mission, we should not forget that one most important reason, under God, for the great success achieved has been our educational program. Dr. Uhl was one of our great leaders in this field. Here in the United States he raised the funds for the erection of the main building of the college. Previously, in India, he had strenuously and successfully advocated the continuance of the work of higher education during difficult days when funds were insufficient for the maintenance of all phases of the mission work. He thus proved himself a missionary statesman.

His splendid service of fifty years in our India Mission should be a source of inspiration and encouragement to the whole United Lutheran Church.

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CONGREGATIONS

Darby, Pa. February 14 the Rev. Charles S. Jones observed the twentieth anniversary of his pastorate at Trinity Church. A large number of members and friends were present. During this pastorate a debt of \$10,000 was canceled and many improvements made to the property. Money raised for all purposes exceeded \$100,000. In January 1943 the pastor's salary was increased.

On the evening of February 16 the women of the church gave a surprise banquet and presented the pastor with a billfold well filled with money. About 200 persons were present on this occasion.

Zion Church of Kratzerville, Pa., through action by its church council at a recent meeting, assigned to its finance committee a study of the needs and resources of the congregation. Their report led to action by the congregation in meeting assembled to increase the salary of the pastor in the amount of \$400.

The Rev. Irwin E. Heckman has been pastor of Zion Church for the past five years.

Milwaukee, Wis. The Church of the Redeemer, at its annual meeting, authorized the support of a home mission parish in western Canada. The Board of American Missions has allocated to them the Waldheim Parish in Alberta. The cost of \$600 per year will be paid from communion offerings.

The Waldheim Parish consists of three congregations: Waldheim, Hobbema, and Brightview, the latter a Finnish church where the English language is used at the service. The Hobbema church and the Waldheim parsonage were completed last summer. The pastor of the parish is the Rev. Louis F. Schoepp, a recent graduate of Saskatoon Seminary.

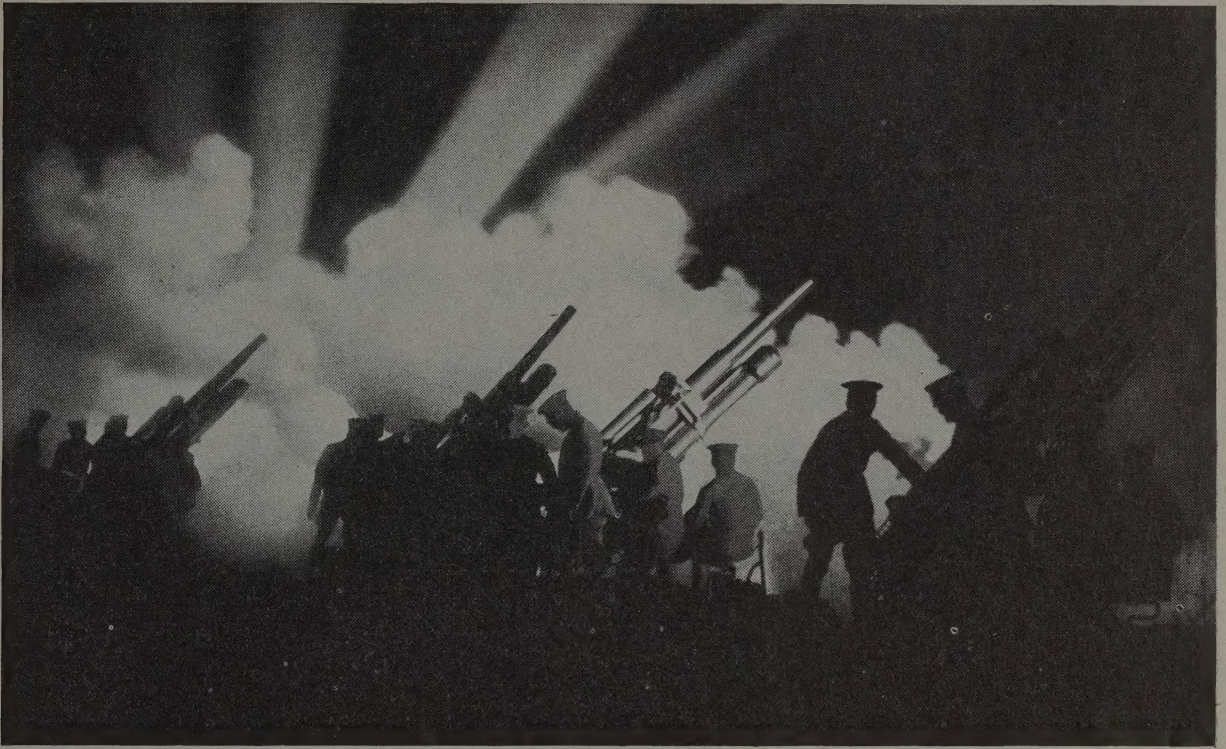
SYNODS

The seventy-fifth annual meeting of the Synod of Kansas and Adjacent States will be held in First English Lutheran Church, Topeka, Kan., the Rev. R. E. Rangler pastor, May 4-6. George L. Search, Sec.

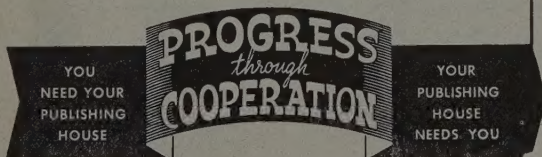
The tenth annual convention of the Kentucky-Tennessee Synod will meet at St. Matthew's Church, Paducah, Ky., the Rev. Howard A. Wessling pastor, May 18 and 19. The opening Communion Service at 9.00 A. M., May 18, with sermon by President Ira R. Ladd, D.D., Lorin L. Spenny, Sec.

The twenty-third annual convention of the Michigan Synod will be held at Augsburg Church, Detroit, Mich., the Rev. William S. Avery pastor, May 10-12. Opening session at 1.00 P. M., May 10. Vernon E. Kotter, Sec.

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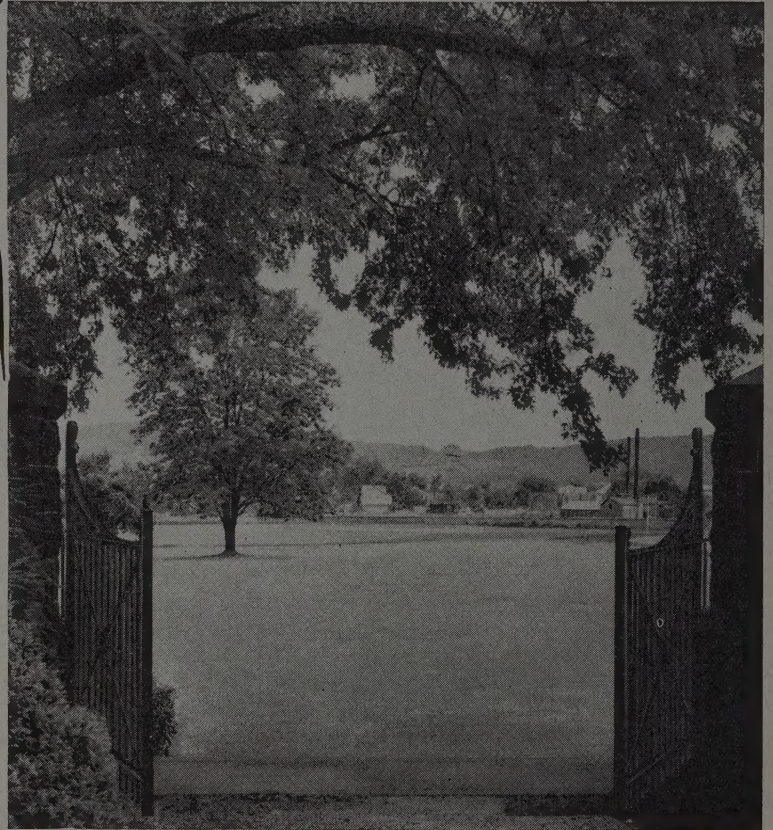
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